

AMERICA

A CATHOLIC REVIEW OF THE WEEK

NOVEMBER 16, 1940

WHO'S WHO

ARNOLD LUNN has followed his article across the Atlantic. He has seen and heard the best, or the worst, of the war to date. He has observed and formed conclusions. After listening to him, in candid conversation, we conclude that he retains his realistic state of mind about the struggle for world domination and the defense of civilization. He is an idealist, likewise, and a Catholic analyst. . . . JOHN COLLINS was a staff member of the *Annalist* until it was sold, recently, by the *New York Times*. After serving on various newspapers, his interest shifted to statistics and sociology. Of this and the portion of his article published last week, he writes: "The article is a distillation of a vast amount of crude statistical data which had to be reclassified and computed. The method I used was essentially inductive, and that means a great deal of testing and a great deal of rejecting." He affirms he is certain of his results. . . . PAUL L. BLAKELY is the senior Associate Editor. . . . GERARD ELLARD, S.J., professor of Liturgical Theology at St. Mary's College, Kansas, has international recognition in his field. He is an Associate Editor of *Orate Fratres*, and author of *Christian Life and Worship*. He may well be jubilant about the new chapter opening in the United States. . . . RAYMOND GRADY turns out pieces of all lengths, sometimes beyond the length of endurance for some readers. Other correspondents demand more of Grady. He keeps on writing, either way. . . . DANIEL M. O'CONNELL, S.J., has edited for publication all of Newman's major sermons, has issued the Newman prayer-book, *Heart to Heart*, and has now, on the press, *Lead Kindly Light*, another Newman collection.

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COMMENT

TO PRESIDENT ROOSEVELT we offer our best wishes and congratulations. The number of votes cast in his favor is impressive. The decision of the popular will is absolute. The President is empowered to guide the nation during the next four years. It is the duty of every citizen to cooperate with him, and to pray God to grant him the wisdom and the will rightly to fulfil the oath of office that he will pronounce. To Wendell L. Willkie, also, we offer our best wishes and congratulations. He, also, received an impressive number of votes. He was defeated, but his cause is still strong. Under his leadership, we trust, there will be a continued affirmation of the views of the minority. There has been a free election; that is democracy. There must be a free expression of opinions and convictions; that is also democracy. The Democratic party in power, under President Roosevelt, and the Republican party in opposition, with Mr. Willkie as the spokesman, represent the continuance of the democratic processes for the next four years. Tremendous issues are before us as a nation. And the nation must be unified to settle these issues. But they must not be solved by one man, nor by a small group of men, but by the collective will. They cannot be adequately settled without free discussion. Hence, we urge every citizen who voted to study intelligently the questions that arise, and speak resolutely and fearlessly, in favor or in opposition.

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THE VOTERS have chosen to elect President Roosevelt for a third term. It would appear that they made their decision, not on the issue of a third term, but on the basis of other factors. That is, they disregarded the question of the third term because they believed the President was best fitted to guide the nation, irrespective of the number of years he served. This Review, on many occasions during the past two years, has presented arguments against the third term, irrespective of the candidate. Those arguments, in our opinion, remain valid. We continue to believe that, no matter what the crisis and no matter how great the man, the principle of no-third-term should be upheld. We accept, however, the fact of a majority ruling by the qualified voters of the United States. Should this experiment, in this instance, prove helpful to our nation, we shall approve the decision of the people. But we shall not cease affirming our conviction that, hereafter, every President must be forced to relinquish control at the end of eight years.

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TAKING a ten-mile walk is recommended by Dr. W. H. Thompson, of the University of Omaha, as the best cure for that after-election disturbance of mind. It calms, he explains, the frontal lobes of the

brain. Reading Saint Thomas Aquinas, however, may prove to be more satisfactory than a ten-mile walk. Saint Thomas, in his *Secunda Secundae* (Q. 37, art. 1) tells us that there is nothing to be alarmed at when good men disagree as to what is "to God's honor or our neighbor's profit."

Such like discord is neither sinful nor against charity, unless it be accompanied by an error about things necessary to salvation, or by undue obstinacy, since it has also been stated above that the concord which is the effect of charity, is union of wills not of opinions.

Which means, in practice, that Catholics, like everybody else, can continue to hold opinions that differ, even rather violently, about what is for the good of the country or "of their neighbor." But it can be all for the good as long as our wills remain united in our fundamental wish to seek God's glory and our country's welfare. Saint Paul and Saint Barnabas, on an historic occasion, fell out so violently that the Greek Testament calls it a "paroxysm"; but they remained united in brotherly love. Let us keep our wills and our prayers united, and the rest will take care of itself.

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MONOPOLY in restraint of trade is a practice that apparently would be hard to predicate of the love of learning that is fostered by our colleges and universities. It does actually happen, however, that the tools and materials that are necessary for learning are being concentrated more and more in a few of the larger institutions. Recently, for example, the Dumbarton Oaks Research Library and Collection of Medieval and Byzantine treasures was given by Robert Woods Bliss to Harvard University. That was a very splendid and generous act and will greatly help the diffusion of knowledge. But would not a wider vision suggest that learning would have still greater influence and culture a greater diffusion, if the donation had been made to a smaller college in some less favored section of the country? Harvard has art and libraries in abundance, and getting a bit more cannot be of tremendous consequence. But some small college, struggling to organize an art school—what a boon such a gift would be to it! We realize, of course, that one reason the larger schools receive these munificent donations, is that they have the facilities to take proper care of them; but the donors could often endow their gifts so that the smaller institutions could tend them well. Perhaps this trend of helping the rich get richer is but part of the general movement toward centralization. But a country of this size should not have the sources of learning and culture centralized. Besides it is to belittle a good, old-fashioned virtue that we used to pride ourselves on—that of giving the little fel-

low a hand up. It would also serve to emphasize a collection if it held the place of distinction, as it would in a small college and not be lost in the midst of an embarrassment of riches.

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WINSTON CHURCHILL demands that Ireland abandon her tenaciously held position and permit Great Britain to use her sea bases, especially Berehaven and Lough Swilly, in the defense against the deadly Nazi submarine warfare. Mr. Churchill's demand is, in itself, entirely logical. Arguments for it are overwhelming and need no explanation. But against the logic of Britain's position there stands the logic of Ireland's neutrality. The arguments for this neutrality are, likewise, overwhelming and are confirmed by each day's experience in the prolonged conflict. Accordingly, there is a deadlock between the two logics; a deadlock inexpressibly painful for all concerned. Who, then, can break this deadlock? Who can remove from this situation that element which keeps the deadlock rigidly clamped, the element of blind religious hatred and the odor of religious persecution? Mr. de Valera cannot remove it, for the element is not of his own making. But Winston Churchill can. If this element is removed, the question of Ireland's neutrality can, at least, be judged upon its own merits—merits which Ireland alone can judge. But the answer to that question lies upon the eastern, not the western, shore of the Irish Sea. The disagreement, in its most acute form, is between the men of logic and the men of illogic in Great Britain. Let them decide that factitious issue, and the clue to the solution of real issue may be found.

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AFTER studying them at a big ape seminar at Orange Park, Florida, Doctor Robert M. Yerkes of Yale University, finds the apes quite superior to men in some matters of sensible behavior. They fight only to defend themselves and go in for no wanton pillage and killing; they do not hoard what they cannot use and they are nicely adapted to their environment. He believes that further study of the primates, by contributing to a greater understanding of the mind and emotions of man, will ground us eventually in civilized human behavior. The \$500,000 spent in this scientific violation of the privacy of monkeys is a small price to pay if, indeed, human civilization is to benefit by it. But, if men, as some scientists believe, do not differ essentially from apes, why would it not be logical and, oh so restful, to go the whole way? Why wait until scientists can teach us better behavior by the tortuous methods of ape-research? Away with research! If the primates have achieved a better *modus vivendi* without research, then why bother ourselves about that and all the other burdens and responsibilities of being human and sapient. There is a lot to be said for this monkey business! So back to the treetops,—a palm-green shore and a bunch of bananas. Think it over next Monday morning! Are you a man or a monkey? If the latter, we want all of the monkey's privileges.

STAINED glass, in the popular mind, has become a symbol of everything fixed and conservative. When you are like a Saint in a stained-glass window you are about as far from active business of this world as can be expected. In view of this general belief, it is startling to read the plea for life—"life with its power of invention, of continual renewal"—made by the Rev. M. A. Couturier, O.P., in the latest issue of *Liturgical Arts*. (Father Couturier is himself an artist of note, some of whose windows are in the Paris Cathedral of Notre Dame and in the crypt at Chartres.) Stained glass, in his opinion, has received a death blow in our times by "archeology and commerce." When the modern religious world accepted the copying of ancient styles as the supreme rule of religious architecture, stained glass was condemned to the same "withering fate." Yet if Catholics wish to see fine windows in their churches, they must look to the artist "who is a man of *our times* and not of the thirteenth century." To this false conservatism add the deadening influence of thoroughly commercialized glass production, leaving no field for the independent artist, "isolated and without capital." Father Couturier has touched upon a sore spot in the Church's economy in this country. It can be healed, as he himself suggests, only by a widespread and thoughtful collaboration of clergy and artists.

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NEWSPAPERS may become brief, not because of policy but through stern necessity. No more may we have a full front page of tabloid used for printing six words. No longer may the war news spread out through interminable columns. And the like necessity may strike hard at the periodicals and magazines. One of the first things we may be forced to hoard, as the war goes on, is our paper and our sources of paper. Scandinavia used to supply millions of tons of wood pulp to the civilized world of readers. But that source is now cut off because of the blockade. Canada and the United States have huge forests, but these are gradually being cut down for present necessities. It has been computed that, at present, the consumption of wood pulp is higher by fifty per cent than its production. This same wood pulp that formerly was used almost exclusively for the manufacture of paper is now being put to new uses, for the making of artificial silk, for those intimate garments often advertised, for sheer hosiery, even for ties and handkerchiefs and other dress fabrics. And one of the largest drains will probably be for war explosives, since the wood pulp contains a high percentage of cellulose. Without paper in limitless abundance, we may be relieved of the necessity of too much reading, silly reading, stupid writing. Without paper, we might all become illiterate. Perhaps, we might be forced to think our own thoughts. On the other hand, since mind means more than body, there may be made the suggestions to ban wood pulp for finery in order to ensure more wood pulp for reading. Or, in extreme necessity, we might ban wood pulp for war explosives so that there would be some for writers to explode the whole idea of war.

OUR IMMIGRATION FIGURES DURING THE PAST TEN YEARS

JOHN COLLINS

LAST week we reviewed the tables of immigration and emigration with regard to vital statistics and net population changes.

Now let us rearrange the data so that they may stand up and tell us something about recent trends in the flows from and to certain countries. In the table below are shown the percentages of the total immigrant aliens admitted in certain years, according to countries.

In the light of recent developments in Europe some of these figures are highly provocative. Alien emigration from France, for example, rose from 2.3 per cent of the total in 1939 to 3.6 per cent in the fateful year, 1940. The flow from Great Britain shows a similar, but more pronounced, change. There are other curiosity-prodding items in that table, too. Close scrutiny and an extra bit of brooding over it may be worthwhile.

Country of Last Residence	Per Cent of Total Immigrant Aliens Admitted			
	1935	1937	1939	1940
Canada	22.0	23.5	12.7	15.3
France	2.5	2.0	2.3	3.6
Germany, Austria	17.3	22.6	40.4	30.4
Great Britain.....	4.0	3.4	3.7	8.7
Italy	18.8	14.3	7.9	7.5
Palestine	0.3	0.7	1.3	1.2

Now before we take some of the figures in the table above at their face value, and assume that a few years ago, when the storm clouds began to gather in Europe, the French, the Germans and the British suddenly began to develop a lively interest in settling here, let us shuffle the data again, so that the story they tell is not merely one about country of last permanent residence but of race, or people.

The results of this shuffle are shown in the table below. It was not the English, the French and the Germans, you will notice, whose numbers in fiscal 1939 and 1940 suddenly assumed a startling importance in the totals. It was someone else. The number of alien immigrant Hebrews coming here to settle leaped from 22.6 per cent of the total in 1937 to 52.4 in 1939, then held on that plateau at 52.2 per cent in 1940.

	Per Cent of Total Immigrant Aliens Admitted			
	1935	1937	1939	1940
English	9.8	9.8	6.1	6.9
French	4.8	4.5	2.7	3.3
German	15.1	12.6	6.7	5.0
Italian	19.6	15.2	8.1	7.8
Jewish	13.8	22.6	52.4	52.2

As sheer mathematical phenomenon that table clamors for further analysis. Let us pull our telescope out a bit, and, at the risk of enriching your optometrist and driving the printer crazy, take a long sweep of this thing back through the past ten years.

Basically, the table you see below is the same as the one immediately before. The difference is that it includes one or two other races which for a long time were important in our immigration annals, and that it covers a longer period of time. It gives us, therefore, a better perspective from which to appraise the change that has taken place.

	Per Cent of Total Immigrant Aliens Admitted				
	English	German	Irish	Italian	Jewish
1931	13.1	14.2	11.1	14.4	5.9
1932	12.6	10.9	4.4	19.2	7.7
1933	12.8	11.8	5.5	15.8	10.3
1934	11.9	12.7	5.2	15.9	14.0
1935	9.8	15.1	4.1	19.6	13.8
1936	9.9	12.9	4.3	19.6	17.2
1937	9.8	12.6	4.5	15.2	22.6
1938	8.4	11.4	4.9	12.3	29.1
1939	6.1	6.7	3.6	8.1	52.4
1940	6.9	5.0	3.6	7.8	52.2

Another shuffle of the data and we have them in position to tell us something about recent trends in regard to the flow of emigrant aliens to certain countries.

The table next offered, shows the percentage of our total alien *emigration* to countries selected because of their significance from the current war standpoint.

The flow of alien *emigrants* to Germany, you may notice, suddenly increased in importance in fiscal 1939. The flow to Italy behaved similarly, but to a lesser degree. In interpreting the relative decline in emigration to Germany in fiscal 1940, it might be well to bear in mind the fact that Germany does not control the seas and that her nationals going home to fight would not be able to get transportation across the ocean through the regular media.

A bit puzzling is the decline in the relative importance of recent alien emigration to Great Britain. One man I showed the table to asserted that this decline merely reflected the increasing mechanization of warfare. "When war comes to Britain now," he explained, "she doesn't have to call as many of her subjects back home to join up with

the forces, as she had to do in her other wars." That was one explanation, and it may be true.

Another person interviewed insisted on taking the figures at their face value. "Since," he added, "Britain's own subjects here don't seem to be developing any hair-raising enthusiasm for a sea voyage just now, we may assume she does not expect us to send any of our men over there, either. That wouldn't be cricket, would it?" Anyway, here is the table:

Per Cent of Total Emigrants by Country of Future Residence

	1935	1937	1939	1940
Canada	3.4	3.8	3.6	3.6
France	2.7	2.1	1.8	2.5
Germany, Austria	9.5	9.1	15.8	9.2
Great Britain	13.1	12.9	8.8	6.2
Italy	6.0	6.5	6.9	7.1

Of course, mere classification by country may be concealing, as we have found, important changes by race. So, it may be well to shuffle the data once more.

This time we shall attempt to arrange them so that peoples having a major stake in the outcome of the current difference of opinion in Europe will be included. The table below, you may notice, conveys the same surface impressions, as the one above.

Per Cent of Total Emigrant Aliens by Race or People

	1935	1937	1939	1940
English	11.1	11.6	9.1	8.4
French	3.0	2.5	2.3	3.1
German	10.8	10.3	16.8	10.4
Italian	6.3	7.0	7.2	7.5
Jewish	0.8	0.9	0.6	0.7

We have reached a stage in this discussion by now where it may safely be stated that a major immigration development of the past decade has been a phenomenal rise in the percentage of Jews coming here for settlement. It would be interesting to know just how these people are being distributed here geographically. Data bearing on this, however, is fragmentary. We have no figures in hand showing distribution by cities. We do have figures, however, showing intended permanent residence by States. They are from the reports for the fiscal year 1939.

Of the 43,450 immigrant Jews entering here in fiscal 1939, 64.6 per cent declared their intention of settling within the State of New York. Comparable figures for a few other races are: Irish, 36.6; English, 25.8; Italian, 49.6 and German, 52.6.

Again, there have been appearing within the past few years in the daily and periodical press, articles bearing upon the economic and cultural contribution these new Jewish immigrants could be expected to make. Most were on the theme that a goodly number had special knowledge of enterprises that would be non-competitive with those already here and that in many cases the immigrants, in addition, were bringing their own capital and would put some of our unemployed to work.

On that phase of the subject the table below throws considerable light. It gives the percentage

distribution of certain immigrant races entering here in fiscal 1939, classified by occupation.

This table is interesting because of its bearing on the possible crowding of professions and occupations already unable to absorb their normal quotas.

	English	German	Irish	Italian	Jewish
Clergy	1.4	0.9	3.8	0.6	0.5
Engineers	1.3	1.1	0.3	0.2	0.7
Lawyers	0.1	0.9	0.0	0.1	0.9
Physicians	0.7	1.7	0.3	0.2	2.6
Professors	2.2	2.2	0.9	0.4	1.2
Other Professional	8.8	3.9	5.1	1.0	3.0
Agents, Bankers, Merchants	3.7	8.2	1.1	3.5	19.9
Skilled	14.2	11.9	8.7	13.5	12.1
Farmers	1.3	1.6	1.5	1.4	0.5
Servants	7.5	8.1	37.2	5.2	2.7
Laborers	1.1	1.7	3.4	13.1	0.3
Miscellaneous ...	3.7	3.0	5.1	5.4	1.0
No Occupation...	53.7	54.8	32.6	55.2	54.6
	100.0	100.0	100.0	100.0	100.0

Finally, let us alter our perspective until we can see this new Jewish migration here in its relation to recent Jewish migration out of Europe, and elsewhere, as a whole. Then we may be able to make up our minds as to whether the good old U. S. A. is still doing its share as a haven for those who feel the need of coming here.

First, let me adduce some authoritative comment. It is from the report of a refugee survey made by Sir John Hope Simpson, under the auspices of the Royal Institute of International Affairs, and with financial assistance from the Rockefeller Foundation. It was issued by the Oxford Press in 1939. It should be trustworthy.

In that report, Sir John states that the generally accepted estimate of total refugees out of Germany up to the end of 1937 is about 150,000. Of these only about 15,000 were generally believed to be non-Jewish. In a footnote, however, he adds that he believes the total of non-Jewish refugees to be somewhat larger.

By way of parenthesis, let me interject here a statement from another portion of the report in which Sir John explains that in November, 1938, President Roosevelt gave instructions that German refugees present in the United States on visitors' visas should have their permits extended for a period of six months and subsequently for further periods so long as it proved necessary. The number affected at the time, Sir John puts at 12,000 to 15,000.

I interject it here, so it may be understood the 12,000 to 15,000 mentioned by Sir John, or the corresponding figure as it stands today, is not included in the data we have been discussing. We have been discussing all through this article, immigrant aliens, that is, those with permits to settle here permanently.

Now we turn to an article by Mark Wischnitzer which appeared early this year in *Jewish Social Studies* (Vol. II, No. 1). The article is confidence-inspiring in tone and in it the author traces vividly

the origins of the refugee migration. Describing the first headlong rush out of Germany, following the transfer of powers to the Hitler government in 1933, he says:

People fled because their lives were endangered, because the prospect of the concentration camp was threatening them. These political refugees, however, were soon joined by elements consisting chiefly of unemployed Jews eager to obtain opportunity outside Germany. . . .

Finally, after the original panic was over a large number of the refugees crowding the border countries of Germany were transported to Palestine and to the Americas. A certain number were even able to return to Germany. The rest remained in the countries which had given them shelter.

So that we may take in at a glance the ensuing refugee-distribution process, I have condensed and dovetailed figures from Wischnitzer and Sir John Simpson. The following table gives a broad view of

the process up to the end of the calendar year 1938.

German and Austrian Refugee Distribution

	Dec. 1933	June 1935	Dec. 1937	Dec. 1938
Total	59,300	80,500	154,000	*222,000
Europe	88.7	54.3	37.7	27.7
France	42.4	12.5	6.7	?
Palestine	11.0	33.6	27.2	20.3
United States.	0.3	7.4	17.1	23.4

— * Jews only.

That table reveals a steady decline in the percentage of refugees harbored in Europe, a more recent decline in the percentage harbored in Palestine, and a steady rise all the way through in the portion finding an eventual haven in the United States. Since fiscal 1939 and 1940 were peak years in Jewish immigration here, it is safe to say the 23.4 per cent of the total we had here by the end of 1938 must be much, much smaller than the percentage of the world total which we have here now.

A CONVOY OUT OF THE THAMES

ARNOLD LUNN

DURING a visit to Ireland, I had learned that the Port of London was out of commission, and that Hitler's blockade of our East Coast was complete. Those who believed this were sympathizers with our cause, and were consequently more than a little depressed.

I decided to test by personal experience the effectiveness of the German blockade, and applied for permission to sail with a convoy from the Thames Estuary to Scotland.

I arrived at the Thames Estuary just in time to see a fascinating air battle, low enough over the Estuary to follow every detail. I retain a vivid memory of a Spitfire on the tail of a Heinkel. A sharp burst of machine gun fire, a jet of cloud from the Heinkel, the white flutter of a German parachute and the Heinkel diving in flames into the sea. The shore was lined with people who had been too interested to take cover, and a mighty cheer went up as the Heinkel fell.

That morning, I had seen from my home a Spitfire circling slowly round a British parachute to prevent the descending airman being machine-gunned by the Germans. The cruel logic of totalitarian war consistently enjoins the destruction not only of planes but of the men that fly them. Indeed a pilot is worth more than a plane. But the inconsistent chivalry which still lingers, as yet, forbids our fighters to machine gun defenseless Germans even when they are parachuting down into their own territory.

I happened to meet a man who had picked up the German whom I had seen floating down into

the sea. "My friend," he said, "is enormously interested in engines and he was dying to ask the German if the distant planes whom we had just seen bombing some tanks were Junkers. But he did not like to bother the poor chap with questions as he seemed a bit stunned by the rapid change from a pretty hot fight into a pretty cold sea. But at last his curiosity got the better of him . . ."

In this grim world, one is grateful for any evidence that chivalry survives. Burke attacked the French Jacobins for destroying "that mode of civilized war which more than anything else distinguishes the Christian religion." And Burke was right. The realistic Church has always striven by every means to humanize war. It was vain to hope that men would cease to fight, so the Church persuaded the warring Princes to agree to a Truce of God every Friday, and this truce was gradually extended over the weekend. The Church struggled consistently to limit war to armed forces and to secure immunity for the defenseless.

The code of chivalry owes much to Christianity. The fellow-feeling between the feudal chivalry of Europe, the sense of belonging to the same caste, was responsible for the fact that war had strict conventions, designed to maintain its status as the sport of Kings. It is a question of opinion as to whether the flight from Christianity and aristocracy is, on the whole, beneficial. It is a question of fact that this double retreat has altered for the worse "the mode of civilized warfare."

The convoy was delayed and I was told to return home, and given a clear hint not to return,

as the E. Boats were being unusually active. But my protests melted the hearts of the authorities and two days later I was back again to my ship.

Just as the tug approached our ship, the Germans dropped a flare over the harbor, and a German bomber circled thoughtfully above us. I had no steel helmet and felt rather defenseless as there was no shelter if they started machine-gunning us, and there was a good deal of stuff to come down, for the shore batteries had opened up. Fortunately, within a few minutes the parachute, holding up the flare, had been shot down and the attack never developed.

I was in luck, for our ship was first in the line, and we were honored by the presence on board of the commodore. There were forty ships in our convoy, all of which sailed in safety from the blockaded Thames Estuary along the East Coast to Edinburgh. We met two other convoys on our voyage, all of which, as I subsequently learned, reached the Port of London safely. I shall never forget meeting the convoy from the north. As far as the eye could see, north and south, the majestic procession of ships extended, unmolested and secure.

Our commodore had been sailing this coast since November and had never lost a ship. Of course, he had been lucky, but luck alone would not have sufficed. Only superb seamanship could have achieved this result. I do not wish to belittle the perils which our sailors accept with matter of fact courage. It is necessary to preserve a sense of proportion. We lose many ships, but very few in proportion to our total tonnage, and certainly no more than we have replaced.

Admittedly, seamanship of the highest order is needed to steer a convoy through the many perils of the war-time seas. The convoy has to be guided up a narrow mine-swept channel, between shoals on one side and our own formidable mine barrage on the other side. The Germans have systematically bombed lighthouses and sought to destroy light buoys. And yet in storm and mist, by night and by day, the long processions of ships continue to follow the narrow sea-road to safety. It is not easy to navigate a single ship in bad weather and darkness. Far more difficult is it to keep a convoy, four miles long, in line in mist and storm.

Every convoy is, of course, escorted. One of our officers had been escorted many times during the last war by American destroyers, and he was delighted by the recent transfer of fifty destroyers to our Navy. "They couldn't have been more active in the last war," he said. "They used to race up and down the convoys just hunting for a scrap with a submarine."

Enemy action against convoys may be considered under three headings. First, there is the attack from the air above which is countered partly by anti-aircraft artillery on the destroyers and on the ships themselves, (for no ship puts to sea without a gun), and partly by our own air fighters. A British plane is always in attendance, alert to report immediately the first evidence of an approaching hostile force by land or sea.

Secondly, there are the surface craft, the E. Boats, fast motor boats which carry two torpedoes and which dash across from the enemy coast at dusk and often tie up to the buoys round which the convoy passes, ready to torpedo them as they pass. The answer to the E. Boat is provided by the escorting destroyer and the guns which the ship itself is carrying.

Finally, there are undersea perils, submarines, and mines of every variety. A friend of our captain's had been blown up by a magnetic mine. He had been hurled ten feet into the air and cracked his ankle when he fell back. Fortunately, we have found the answer not only to the original magnetic mine but to the many subsequent varieties which have been placed on the high seas in the last few months.

On our first day at sea, a lone bomber dropped a few bombs near one of our ships. They splashed harmlessly into the water, and the bomber was driven off by anti-aircraft fire. Toward evening, another German plane came over, and disappeared after circling round us. "He's come to report our position," said the captain. "That means an E. Boat attack tonight. Of course you won't take your clothes off, and remember if you find yourself on a raft, don't flash a torch or you'll be machine-gunned. You can shout out," he added reassuringly, "when the rescue ships turn up."

I divided the night between the bridge and the captain's cabin, which he courteously placed at my disposal. There was a tense atmosphere of alert expectancy among those who were on duty on the bridge. Eyes strained into the darkness to detect the least hint of enemy action. As the commodore knew every yard of the coast line, the captain allowed himself a short rest when we had passed the main danger point. He curled up in a chair and dozed fitfully. An hour later I turned over and he was on his feet in an instant. "Who's there?" he exclaimed. "Though I've every confidence in the commodore," he said, "I can't sleep soundly even for a few minutes. My ear is half cocked and I notice the slightest change in the rhythm of the ship, or in the note of the wind. I've been as many as five days and nights without sleep. One learns to do without it at sea."

On the second night, I retired for a few hours to my bunk, and awoke to hear the soft wash of the sea, music all the sweeter by contrast with the bomb-barrage serenade which had become part of the routine of life at home. For one blissful moment I believed myself to be back on the Mediterranean, cruising among the Isles of Greece. I went on deck to greet the early sun, rising beyond the Firth of Forth and weaving a golden splendor round the Scottish hills.

"Nature," as Sir Thomas Browne somewhere says, "is the Art of God." Though war can destroy the art of man, and reduce Westminster and Cologne Cathedral to dust and rubble, the Art of God will continue to delight those unborn generations who, let us hope, will never identify the dawn with that "all clear" which signals the temporary release from the terror that flieth by night.

CHARITY BY PROXY AND THE SPIRIT OF CHRIST

PAUL L. BLAKELY, S.J.

THE venerable author of *The Following of Christ* warns us against ranking the Saints in the order of holiness. We know that all are in Heaven, that Our Blessed Lady is the greatest among them, and that if we ever expect to join them, we had better begin to imitate their love of God and man. It is equally time lost to dispute about the relative merits of the various societies which the Church has authorized, either as Religious Orders or Congregations, or as associations for the laity. All are holy, all are useful and, in a sense, all are necessary. But if there is one association which is useful and necessary, particularly at this time, in this country, it is the Society of Saint Vincent de Paul.

I venture to write "particularly in this country," because there is among us a vast deal of activity masked as "charity," and generally accepted as an admirable exemplification of the greatest of virtues, love of God and of our neighbor, which is charity in no true sense. Some of these applied energies may be classed as social relief or economic reform, but most of them are, at best, a kind of charity by proxy.

Consider the picture which this country has presented for the last ten years. It may not be statistically true that one-third of our people are ill-clothed, ill-fed, and ill-housed, as President Roosevelt tells us, but it is factually true that for years very many of our people have been harried by want, and many oppressed by actual destitution. To cope with these frightful conditions, the Federal Government and the States have built huge machines, doling out billions of dollars to the needy, as well as millions to those who run the machines. Yet since unemployment and want are still with us, hardly unabated, these machines cannot or, at least, will not, be laid aside. In all probability, they will be multiplied. Some administrators, no doubt, are men and women of charitable mind and purpose, but the machines they control are as impersonal as dynamos and as chilling as charity by proxy.

Now the proxy may still be useful, and quite legitimate in meetings of directors. But not one of us is going to be saved by proxy. We cannot let somebody else love God for us. It is not possible to turn over to some neighbor our duty of loving our neighbor, of consulting his welfare as our own, of ministering to his needs of soul or of body. That is something that every man who wishes to follow the order, Divinely established, must do for himself.

This social-economic type of ministration may indeed bring physical relief. To that extent, and provided it is not held up as a model to replace the standards given us by the Saviour of mankind, it is praiseworthy. But it is not the charity enjoined by Him Who knew our nature as the wisest of men can never know it, nor is it the charity which, in the fullest sense, blesses giver and recipient alike. The craze for organization which has grown up in the last quarter-century is the occasion and, to a certain degree, the excuse for charity by proxy. Organization, which is but a means to an end, can be pushed so far in the interests of efficiency, that it becomes an end.

We busy Americans are so engaged with our affairs that we have no time to get off to see what has happened to that man who falling among thieves, was tossed into a roadside ditch, and left for dead. Of course, "something should be done," we say, to police the roads, but it does not occur to us that the "something" to be done ought to be done at once, and by us. Is there not some sort of society, we reflect as we push on, to look after the victims of robbers? At the end of the journey, we consult the *World Almanac* or the telephone-book, for the address of the secretary. We send him a small check, and perhaps consent to attend a meeting or two, after which our interest falls asleep, soothed by the lullaby that we have done our full duty.

Have we? Those who can do nothing more may, perhaps, satisfy their obligations by sending a check. But they do not rise to the truest degree of charity, which gives one's self along with the gift.

The works of charity singled out by Our Blessed Lord as a passport to Heaven seem to my darkened judgment to include that self. "When I was hungry, you gave me to eat," He says, "when I was sick, you visited me, when I was in prison, you came to me. You did not send an investigator to learn when I had last eaten, whether I was a malingerer, or for what crime I was behind bars. You put your convenience aside, and you yourself came, and your sympathy showed your interest, and did me more good than all your gifts, grateful as I was for them."

Right here, it seems to me, is the reason why we need the Saint Vincent de Paul Society in these days. God forbid that we turn away from any device or technique which experience and research may single out as a means of helping us to serve our

neighbor better, and to love God more truly. All great apostles of charity, notably Saint Vincent de Paul and Saint John Francis Regis, improved upon the best methods their age could give them, but they never made the mistake of thinking them acceptable substitutes for love of God and man. God help us if, in our desire to try new methods, we forget, or in the least degree fall away from, the ancient charter of Christian charity which bids us aid our neighbor for love of Our Lord, seeing in all who are in need, Our Lord Himself. For in that unhappy moment of mistaken zeal, we substitute man for God.

The greatest value of the Society of Saint Vincent de Paul in these godless days is not in its works of relief throughout the world, priceless as these are. Its supreme value lies in its recognition of the supernatural. Frederic Ozanam (may I soon be able to offer in commemoration of him the Mass of Saint or, at least, of Blessed Frederic Ozanam) urged at the very first meeting of the Society, in May, 1833, "that their work should be *the service of God* in the persons of the poor, whom they were to visit at *their own dwellings*, and assist by every means in their power." There was no charity by proxy in his mind. What he demanded was personal, humanized, supernaturalized service.

Two years later, in December, 1835, when the little Society had begun to spread in France, its purposes were described in the following paragraph, taken from the *Introduction* to the Rules.

The object, then, of this Conference, is, first, to sustain its members, by mutual example, in the practice of a Christian life; secondly, to visit the poor in their dwellings, to carry them succor in kind, to afford them also religious consolations, remembering those words of Our Master: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God"; thirdly, to apply ourselves, according to our abilities and the time which we can spare, to the elementary and Christian instruction of poor children, whether free or imprisoned, seeing that what we may do for the least among our brethren, Jesus Christ has promised that He will accept as done to Himself; fourthly, to distribute moral and religious books; fifthly, to be willing to undertake any other sort of charitable work to which our resources may be adequate, and which will not oppose the chief end of the Society, and for which it may demand our cooperation upon the proposition of its directing members.

In the same *Introduction*, drawn up, I believe, by the holy Père Bailly and Ozanam, we find what is practically a plan of life for its members. Naturally, this plan does not enter into details, but, rather, proposes the special virtues which the members are exhorted to practise.

Among these are self-denial, Christian prudence, the active love of our neighbor, zeal for the salvation of souls, meekness of heart and in word, and, above all, the spirit of fraternal charity. They ought, therefore, to meditate upon the maxims of the Gospel which recommends these virtues, and should make them the rule of their lives.

It will be observed that in the very first sentence of the *Introduction* "the practice of a Christian life" is given as the chief object of the Society. If it be objected that this object appears to reduce the works of charity and relief to a secondary position,

the answer is that Ozanam and his associates, following the doctrine which the Saints had drawn from the teachings of Jesus Christ, knew that these works of charity and relief must draw their very life and sustenance from the love of God and man in the hearts of the members. Ours is an externalized age. We rely overmuch upon the things about us, and forget that the driving force in every great and worthy enterprise comes from the soul. Or, in the words of Saint Ignatius, we forget that "force must flow from the *interior* to the exterior, to the end proposed to us." Recognition of this principle of Christian action led the English Catholic Evidence Guild, I believe, to prescribe for every hour of speech or debate, an hour of meditation, or an hour passed before the Blessed Sacrament.

Nearing the end of the opening decade of its second century, the Society of Saint Vincent de Paul has retained in a remarkable degree the zeal and intelligence of its primitive days. It has been able to adapt itself to the peculiar needs of every country in the world, for the wise foresight of Ozanam and the Founders based its constitution and rules on the universal law of love. It has understood that charity is as wide as the needs of man, and as inclusive as God's love for His suffering children. Hence, without in the least departing from its original spirit, it has been able, in the words of the *Introduction*, "to undertake any other sort of charitable work to which our resources may be adequate, and which will not oppose the chief end of the Society," which is the practice of a Christian life, and love of Christ's poor brethren.

Charity seeketh not her own, as Saint Paul has written, and in a unique degree, the Society has never sought its own. It is content to remain hidden, and as to its works, seems to take as its motto the words spoken by Our Saviour to the man healed of leprosy: "See thou tell no man" (Saint Matthew, viii, 4). Yet by a Divine retribution, many of these works, although unadvertised by the Society, became so well known that Saint Matthew's comment (ix, 26) may be applied: "And the fame hereof went abroad into all that country."

The World War, naturally, has called forth renewed efforts by the Society, and on January 29, of the present year, Our Holy Father, in a letter of praise, wrote that the Society "continues to progress with constantly renewed vitality. In this, We must inevitably recognize the will of Heaven and the marvelous action of Divine Providence. . . . Without fear for the future, you are engaged in multiplying the centers of your apostolate, and in spreading over the world the inexhaustible treasures of evangelical charity. . . . We congratulate you in the name of Our Divine Master, and also in the name of the Church, which receives honor from your activity."

The Society, which begins its annual meeting in Chicago today, will be consoled and encouraged by these words of the Father of Christendom. What demands will be made upon it in this country in the coming months, God alone knows. But we feel sure that, in its love of God and of the poor, it will meet them courageously.

A LITURGICAL WEEK IS HELD IN CHICAGO

GERALD ELLARD, S.J.

THIS year, 1940, for the first time in two decades, there was no Liturgical Week in Belgium. Nor was there one, we dare say, as there has been in the past, in Holland, or in France, or in Poland, or in Austria. How fitting, then, that Providence should have given the United States its first Liturgical Week in Chicago, this October, under the patronage of Archbishop Stritch, and under the sponsorship of the Benedictine Liturgical Conference.

The registered attendance in this pioneer venture in Chicago was 1,101, almost evenly divided between local and out-of-town participants. A view of the Holy Name Cathedral or the crowded Cathedral Auditorium showed the clergy, the sisters and the laity represented in remarkably equal groupings. And every one present had a sense of privilege as sharing in an important and historic event.

Archbishop Stritch and Bishop Griffin of Springfield preached at its functions, an occasional bishop appeared privately, and more than a score of archbishops and bishops sent their hearty endorsements. "I cannot refrain," wrote Archbishop Cantwell, "from expressing my great joy that this program will be held. The Liturgical Movement has long awaited the clarion call for its resurrection; the first stirrings of its activities are encouraging. I pray that the work done during the week will bear fruit one hundred fold and knit our people closer to our priests in the service of God at the altar."

While every thing that savors of "convention atmosphere" was rigidly excluded from the program, still the enthusiasm that possessed the meeting from the very outset was a flaming torch that should surely kindle new life and light from coast to coast.

With the world-order collapsing about us, what is it the American Hierarchy felt it could ask of the Liturgical Week? The communications of their Excellencies, apart from a few fugitive extracts on the program, were not made public even at the Chicago sessions, and so I may be permitted here to allow our mitred shepherds some of their own words.

Why was Archbishop Stritch "convinced that the Liturgical Week will strengthen Catholic life in the archdiocese"? Why did Bishop Molloy of Brooklyn wish to express assurance that "we shall have representatives from the Diocese at the exercises in Chicago"? Why did Bishop Griffin of Springfield "promise that we will have a goodly representation from the Diocese"? Or what was the reason for happiness on the part of Bishop Winklemann of Wichita in being able "to assure you that

the Diocese of Wichita will be represented by priests and in all probability by the laity"?

The further growth and spread in our country of the Liturgical Movement was the chief source of satisfaction voiced by many of the bishops. Typical of such messages are Archbishop Rummel's words: "It is gratifying to know that the momentum of the Liturgical Movement is constantly increasing throughout the United States . . . Undoubtedly the Liturgical Week will greatly stimulate this Movement and make another step forward." Archbishop Mitty likewise rejoiced: "Such a Liturgical Week will do much to promote further the Liturgical Movement in the United States." So Bishop Shaughnessy of Seattle, Bishop Griffin of Trenton, Bishop Boyle of Pittsburgh. Some shepherds of souls, like Bishop White of Spokane and Bishop Thill of Concordia, were content to phrase in only general terms the considerable good they envisaged in Liturgical Week.

Bishop McAuliffe of Hartford graciously looked back over the past in phrasing his wishes: "I am happy to have this opportunity to express my sincere congratulations upon all the Liturgical Movement has accomplished in America, and to hope that the future may be filled with successes as gratifying." Bishop Ryan of Omaha added the wish, which seems on its way to fulfillment, that the Liturgical Week "will become a permanent United States institution." Bishop Hafey of Scranton went even further and voiced the hope that the Liturgical Movement "gradually spread until it enters the life of every parish in this country."

Still more specifically formulated were the advantages to be gained from Liturgical Week in the minds of many prelates. Thus, Bishop McLaughlin of Paterson looked for greater active participation in corporate worship: "That it may be a source of inspiration to our people to interest themselves more actively in participating in the Divine Services." In similar strain wrote Bishop Peterson of Manchester. Bishop Brady of Sioux Falls was "thoroughly convinced that such meetings will help our priests, especially, to make the connection between dogma and life, morals and living, the new connection and application that seems more necessary each month that passes." Canada's Bishop Cody (Victoria) was confident that the Liturgical Week would "be of very considerable community value," and Archbishop Stritch (to end this litany where it began) declared: "We may say that the liturgy is the very first social action of the Church."

Thus the Hierarchy had high expectations regarding Liturgical Week. In the progress of its sessions, much was said by its eleven hundred participants on their ardent desire to follow the true mind of our Mother, the Church. Now Liturgical Week offers its aid, most respectfully, to our Hierarchy, to make the living parish a radiating center of supernatural life, where the laity share actively in the worship-ministry of the Hierarchy, as well as in the work-ministry, so to speak, which we call Catholic Action.

To assist our Bishops in their task of social re-

construction, or social renovation, Liturgical Week brought together whatever we have to offer of leadership and scholarship in affairs liturgical. A small book and pamphlet display was in evidence, and of the American books and pamphlets of the past decade and a half practically every living author was present. *Orate Fratres*, with its fourteenth volume now reaching completion, occupied an honor-place in the display; yet it was only at Liturgical Week that the magazine's full body of editorial associates sat down together. It goes without saying that there was stimulation for all in this association with our Benedictine leadership.

Of the three hundred and some priests at the sessions there were representatives from all the Religious Orders, pastors and curates from nearly every important section of the nation. As one heard from pastors and curates with unflagging and such inventive zeal in promoting parochial worship, there was the suggestion a hundred times over; "Go thou and do likewise." It became something of a formula among the speakers to admit past deficiencies with a *mea culpa*, and then point to the future. "A week ago," said one Chicago pastor who attended all the sessions, "I was very proud of my parish: now I see I shall have a pretty busy time ahead."

The laity were represented by something over four hundred. Many of these were people who had a professional contact with corporate worship, so to speak, insofar as they were architects, artisans, artists, organists, composers and choir-directors. The session dealing with this aspect of parish worship was the most crowded, and there was manifest throughout the keenest interest.

But what was doubtless the theme of liveliest interest, and what evoked the greatest lay-participation in the program, was a sphere where these lay people were in contact with worship *for the sake of praying*; I mean the use of the breviary, or the Divine Office, by the laity. If that session had lasted three hours longer it might not have exhausted the list of lay people anxious to bear witness to their joy in this form of corporate worship. One woman told how, after her group had introduced the recitation of *The Office of the Dead* at wakes in mortuary-parlors, the neighboring non-Catholic church secured the booklets and adopted the custom!

But while the "building up" of parish worship was always in the foreground, surely not the least gain to the participants themselves was the picture of that large crowd, under the Hierarchy, prelates and priests, monks and friars, Sisters and laity, beginning their day with Mass-worship, ending it with Compline together, and engaged all the while in friendly, mutually corrective, open discussions on advancing the work of worship under the Headship of Him Whom Saint Paul called our Liturgist, Christ.

When, at the end, Archbishop Murray extended an invitation to hold the next Liturgical Week in St. Paul, the conviction was general that "the Liturgical Movement in America is not impossible—it is inevitable."

MANY A MICKLE . . .

RAYMOND A. GRADY



TOO often the only causes mentioned in the divorce proceedings are that "she threw a coffee pot at me," or that "he beat me with a flatiron."

Now those are not causes; they are effects. The causes underlie those actions and are not mentioned. Why did "she" hurl the coffee pot? Because he used profane and abusive language to her? Because he spent his pay in the corner saloon and brought home no food? No, sir or madam. She tossed that pot because he had a confusing habit of reading the paper at the breakfast table, starting at the back page and working forward.

Why did "he" beat "her" with that flatiron? Because she was a poor cook? Because she lived beyond their means? Because mother-in-law was ever present? No, none of those things caused it. He beat her because she didn't leave him enough room in their common closet, taking nine-tenths of it and expecting him to be satisfied with a space six feet, nine inches high by four inches wide.

It would be silly to warn newly-weds against clothes-closets or against starting to read a newspaper at the back page and working forward. Those things may cause trouble only in your home, and an entirely different set of minutiae rouse trouble in mine. But they are the small, inconsequential things that wreck marriage.

Make no mistake, the really large, important things don't make any disturbance. If a thing is important enough, the husband and wife will discuss it at great length and they agree in the end.

I am talking, of course, about the usual brand of sacramental marriage; the kind where the groom and bride are in love with each other and want that love to continue, world without end. There is another kind, I know, native to Hollywood, where unintelligent persons, clothed with a little brief beauty, collect mates as a kind of hobby. But that kind of marriage is *sui generis* and comes not into our discourse. We are considering *normal* human beings.

Marriage is wrecked—when it is wrecked—because "she" uses all the closet space; because "he" profanes the sanctity of the guest towel; because "she" bids four spades on a hand that is worthless; because "he" pig-headedly prefers Information Please to Rudy Vallee; because "she" has not been consulted prior to the Raising of the Moustache; because "he" uses her lovely gold fish for bait.

None of them, in itself, is sufficient cause for seeing a lawyer. Rolled together they are not sufficient, either, if they be contrasted with the institution of Marriage. But the cumulative effect of them on the touchy human mind is such that before either of the parties knows it, coffee pots are flying through the air with the greatest of ease and flat irons are being used to press home a point.

CHRONICLE

THE ELECTION. On November 5, a majority of the nation's voters decided to terminate a hitherto unbroken American tradition and give a President, for the first time, twelve consecutive years in the White House. Choosing between President Roosevelt, Democratic candidate, and Wendell L. Willkie, Republican nominee, they elected President Roosevelt for a third term. . . . Addressing celebrators at Hyde Park in acknowledgment of his victory, Mr. Roosevelt said: "We are facing difficult days in this country, but I think you will find me in the future just the same Franklin Roosevelt you have known a great many years." . . . The defeated Republican candidate telegraphed to the President: "Congratulations on your re-election as President of the United States. I know that we are both gratified that so many American citizens participated in the election. I wish you all personal health and happiness. Cordially, Wendell L. Willkie." . . . To Willkie's message Mr. Roosevelt responded: "Please accept my sincere thanks for your message of congratulation. I greatly appreciate the assurance of your good wishes for my health and happiness which I heartily reciprocate. Franklin D. Roosevelt." . . . Senator Charles L. McNary, defeated Republican nominee for Vice-President, congratulated President Roosevelt, and Vice-President-elect, Henry L. Wallace, received messages of appreciation in return. . . . According to unofficial returns, President Roosevelt polled a popular vote of 26,265,134 and Wendell Willkie 21,787,102. Mr. Roosevelt carried thirty-eight States with 449 electoral votes, while Mr. Willkie carried ten States with eighty-two electoral votes. Democrats gained eight seats in the House, lost three in the Senate, retained huge majorities in both chambers.

THE ADMINISTRATION. President Roosevelt, in dedicating the new National Health Institute at Bethesda, Md., declared that "neither the American people nor their Government intend to socialize medical practice any more than they plan to socialize industry." . . . Gaston Henry-Haye, French Ambassador to the United States, informed the State Department that no question of ceding French territory or French bases to Germany was involved in the meeting between Marshal Pétain and Chancellor Hitler. The Ambassador also intimated there had been no suggestion of peace proposals. . . . Conferences between Sumner Welles, Under-Secretary of State, and Constantine A. Oumansky, Soviet Ambassador to the United States, continued. . . . Replying to President Roosevelt's note warning against French military collaboration with Germany or any cession of French Western Hemisphere territory to the Reich, Chief of the French State, Marshal Henri Philippe Pétain, replied stat-

ing that disposition of ninety-six airplanes of American make being held by French authorities at Martinique is for the Armistice Commission to work out. The Pétain reply asserted France does not intend to enter the war against Great Britain, that it has not signed away French bases. Outlining the present French predicament, the reply asked for understanding and friendship from the United States. . . . United States naval and air patrols maintained constant watch over French islands in the Caribbean. . . . Secretary Morgenthau stated he would ask Congress to raise the statutory debt limit to \$60,000,000,000 or \$65,000,000,000. The present debt limit is \$49,000,000,000.

WASHINGTON. President Roosevelt appointed Representative Lindsay Warren, of North Carolina, as Controller General. . . . The British Government is placing orders in the United States for a large number of merchant ships, Secretary Morgenthau revealed. . . . The President allotted \$3,000,000 from his special defense fund for a cultural program in Latin America to combat Nazi propaganda there. . . . Representatives of London declared that 250 airplanes had been shipped from the United States to Great Britain during September. . . . An A. F. of L. estimate placed the total of unemployed in the nation during September at 8,544,000. Approximately 1,300,000 obtained work between September, 1939, and September, 1940, the A. F. of L. survey continued, ascribing the decrease in unemployment principally to national defense activities and war orders from abroad. . . . National Selective Service headquarters forwarded to the Governors of the various States and territories the draft quotas for their jurisdictions, requested the Governors to apportion the quotas among the local boards. From a gross quota set for each State, deductions were made for the number of National Guardsmen and members of other branches of the armed forces called into Federal service from the various areas. The net number of registrants who will be chosen for training by June 30, 1941 in the continental United States is set at 789,000. From Alaska, Hawaii and Puerto Rico, 11,000 additional registrants will be selected.

GREAT BRITAIN. Speaking in the House of Commons, Prime Minister Winston Churchill disclosed that 14,000 civilians have been killed, 20,000 wounded, "nearly four-fifths of them in London," by the German aerial blitzkrieg. But casualties were decreasing, the Prime Minister stated. "In the first week of intensive bombardment in September there were 6,000 casualties, in the last week of October only 2,000 casualties." . . . Continued Mr.

Churchill: "More serious than the air-raiding has been the recent recrudescence of U-boat sinkings in the Atlantic approaches to our island. The fact that we cannot use the South and West Coast of Ireland to refuel our flotillas and aircraft and thus protect trade by which Ireland, as well as Great Britain lives, that fact is a most heavy and grievous burden, and one which should never have been placed upon our shoulders, broad though they may be." Because of the acquisition of neutral shipping and new building, he said, actual tonnage was not appreciably diminished. . . . The Churchill desire for Irish ports caused an uproar in the House. Members urged that pressure be brought on Ireland to force her to abandon neutrality, allow the use of her ports by the British. Said Sir Archibald R. J. Southby: "These ports of Ireland are part of the British Commonwealth. Why should the use of them be denied to us when we are fighting for our lives, and incidentally the lives of the people of Eire, too?" . . . Leslie Hore-Belisha remarked "it is possible, without any loss of prestige, for Ireland to give back the bases we once held." John Joseph Tinker warned De Valera it would not be forgotten if he did not declare for Britain. . . . Addressing the House of Lords, Lord Halifax also revealed that British merchant tonnage has sustained severe losses recently. With regard to questions of peace, Lord Halifax stated: "We on our side have repeatedly rejected suggestions from the enemy for agreement at the expense of France." . . . Albert Alexander, First Lord of the Admiralty, announced that British troops have landed on Greek territory to aid Greece, admonished the world not to expect too much. . . . A serious outbreak of looting aroused the public in London and other centers, as German bombs stripped the fronts from shops and homes. . . . Herbert Morrison, Minister of Home Security, informed Britons that deep air-raid shelters for all were "beyond the bounds of practical possibility." He outlined a program for building more of the corrugated iron huts, known as Anderson shelters, which are not proof against direct hits, and also disclosed plans for extension of the tunneling in London subways, and the installation of 1,750,000 bunks in subways.

INTERNATIONAL. Addressing the National Assembly at Ankara and outlining the foreign policies of the Turkish Republic, President Ismet Inonu declared: "At a time when England carries on a heroic struggle for its existence under difficult conditions, it is my duty to proclaim that the bonds of alliance which unite us to her are solid and unbreakable." President Inonu intimated that "with our ally, Great Britain," Turkey is giving attention to the situation of "our neighbor and friend, Greece." He declared that the tranquillity of Greece was of primary importance to Turkey and that Italo-Grecian hostilities were "actually within our security zone." The Turkish President stated that Turkey would follow the lead of Soviet Russia, refrain from war for the present. . . . Great Britain's note to Moscow, which protested the Soviet's de-

cision to join with Germany, Italy and Rumania in a Bucharest conference to discuss control over the Danube, was rejected by the Kremlin. The Soviet note declared: "The formation of a new Danube Commission with the participation of the U.S.S.R. and also of the States situated on the Danube or near the Danube constitutes a restoration of justice violated by the Versailles and other treaties, on the strength of which, the Britain Government having played a leading part in this matter, the U.S.S.R. was kept out of the international as well as the European Danube Commission." The Soviet note denied that participation in the Bucharest conference constituted an unneutral act. . . . Eight employees of Soviet meat-packing organizations in Moscow were condemned to death for speculations in meat. . . . Spain formally assumed control of the International Zone of Tangier, Morocco. Spanish military forces had occupied Tangier on June 14. . . . Manuel Azaña, President of the Spanish Republic during the Spanish Civil War, died at Montauban, France, at the age of sixty. . . . Japan continued withdrawing troops from Southern and Central China, concentrating the forces removed on Hainan and Formosa Islands. . . . The exodus of Americans from China and Japan, in obedience to Washington, taxed steamship facilities. . . . The Government of Chile laid claim to all Antarctic territory between fifty-three and ninety degrees West Longitude. . . . In Dublin, Premier Eamon de Valera asserted Ireland could not give or lease her ports to Britain and remain neutral, expressed his country's determination to defend her neutrality. Any pressure "would only lead to bloodshed," the Premier declared.

WAR. British bombers pounded steadily at Reich targets. They showered explosives on shipyards at Bremerhaven, on dockyards at Emden, Bremen, Vegesack, Hamburg, on Antwerp in Belgium and Flushing in the Netherlands, staged long night attacks on Berlin, blasted the Reich naval base at Kiel and the invasion ports. . . . The London Air Ministry asserted that, between August 8 and October 30, Germany lost 2,483 planes, British 895. . . . The R.A.F. raided Naples. British Air Marshal Sir Philip Joubert declared the R.A.F. "certainly shall attack Rome, as and when it suits us." . . . German air fighters buzzed over London, other parts of Britain, rained death and destruction. London sirens signalled their 300th air-raid alarm. . . . In the Italo-Grecian hostilities, Athens claimed that Greek forces had laid siege to Koritza, ten miles inside Albania. . . . A main Italian attack was aimed at the Greek base of Yanina. Rome asserted its columns penetrated the Metaxas Line, pushed more than thirty miles into Greece, were within fifteen miles of Yanina. Further north, Greeks fought Italians near Biklishta in an effort to bar the latter's path to Salonika. Greek airmen, aided by British, bombed Albanian centers. Italian sky raiders hammered relentlessly at Athens, Salonika, and other historic points, famous as the scenes of ancient battles.

THE NEW UNITED STATES

POLITICALLY considered, the old United States passed away when the polls closed on November 5. If the new United States is to be a blessing to its people and to the world, in even greater measure than the country we knew and loved, every American, regardless of his political creed, must now pledge his life and his work to make it a source of plentiful benediction to all.

There was a time, it will be conceded, when the country would have risen to rebuke indignantly the candidate who, in defiance of the ancient tradition promulgated by Thomas Jefferson, sought a third term as President. But that tradition was emphatically repudiated by the voters at the polls on November 5. They not only gave a third term to President Roosevelt, but added for his support a majority in both houses of Congress which practically destroys any effective opposition.

From whatever angle the election is studied, it is obvious that we are to live in a new United States. Twenty years ago, it was possible to find millions of Americans, a majority, in fact, who looked with disfavor upon the growth of power centralized in Washington. That this disfavor has completely disappeared is evident from the re-election by the voters in the States of a President whose hands grasp a power never held by any of his predecessors. It was evident by 1935 that Congress had abdicated many of its constitutional functions, as the Constitution was understood at that time, and was willing to enact any legislation requested by the Chief Executive, in spite of doubts entertained as to the constitutionality of such legislation. Not long after the Supreme Court had stamped as an unconstitutional grant of power, the Administration's outstanding legislation, a new doctrine on the function of courts was promulgated. In the ensuing years, this doctrine has been given force by appointments to the Federal courts.

By their vote on November 5, a majority declared not only their approval of this tremendous growth of centralization, but even their willingness, should this country be entangled in a foreign war, to increase it. It must be assumed that they re-elected Mr. Roosevelt because they believed that in his hands no power, however great and inclusive, would be used to shackle them. It is our prayer that this trust may never be confounded.

It is idle to deny that millions of Americans view the results of the election with deep concern. We trust that this concern will not paralyze their willingness to unite with all their fellow-citizens, of whatever political creed, to do all that is possible to promote the welfare of this country. We can face with confidence the great task before us, if we go forward with hatred for no man, with love for all, with a prayer in our hearts that Almighty God under Whose favor this Government came into being more than a century and a half ago, may in spite of our sins and follies, vouchsafe to be our strong protection against all our enemies in the troubled years to come.

EDITOR

THANKSGIVING DAY

THE day on which the American people publicly give thanks to Almighty God for His manifold blessings, has become a kind of movable feast. But if some States celebrate it next Thursday, and others on the last Thursday of the month, we cannot complain, for then, instead of one commemoration, we have two. The point of importance for us Catholics, who make every day Thanksgiving Day in the Canon of the Mass, is that after we have assisted at the Holy Sacrifice of the Mass in our parish churches, we by charity and penance make intercession with God for our country.

POLITICAL-MINDED

SPEAKING in Cincinnati last month, Donald Richberg called for "an economic constitution" to create the instruments of industrial self-government. He feels, and most of us will agree with him, that if in "a time of danger, we must resort to an industrial dictatorship," not only industry, but the citizen, is apt to end in a condition closely approaching slavery.

But Mr. Richberg is sensitive to the danger of any economic constitution which would fail to provide a bill of rights, "establishing firmly those fundamental rights of men to control their own labor and their own property," free from the coercion of either economic or political power. No power should be able to tyrannize over us, whether in business, agriculture, or in labor and political organizations. All civil authority must be held in restraint by checks and balances. In this manner, we can secure an economic democracy, just as by the checks and balances of the Federal Constitution, we guarantee political democracy.

What is here proposed is nothing particularly new. Since the days of Aristotle, men have conceived of the well-ordered state as an organism in which every human activity shall work in harmony with every other, to the end that the particular needs of the individual shall be cared for, and the welfare of all be promoted. Just how this shall be done is the fundamental problem which men have been striving to solve throughout the ages. Hardly a century has lacked its prophet who arises with a new answer; yet after all these centuries the old, old

ARMY PINKS

THE chief of staff at Fort Dix has publicly censured "a subversive element" among the soldiers. Army officers are more likely than the average man to see ghosts where no ghost haunts. Still, as the Dies Committee has shown beyond cavil, we have had, and still have, plenty of subversive elements in the departments at Washington, and it would not be at all surprising to find them in the army and navy. The chief of staff at Fort Dix may be the seventh son of a seventh daughter, but it may also be that he speaks from positive knowledge. Who will tell us the truth?

ED AND CHRISTIAN-MINDED

problem remains to challenge the wisdom of philosophers, the Faith of Christians and the ingenuity of politicians.

The men who framed our Federal Constitution believed that they had found the answer. Perhaps they did; at least there is nothing in the proposed economic constitution that is in the least incompatible with the charter of government which they wrote. More to the point, there is nothing in the American form of government, State and Federal, which prohibits the syndical organization praised by Pius XI in the *Encyclical On the Reconstruction of the Social Order*. Private organizations, representing the activities with which the members of society are engaged, free within due limits, and sustained, yet not dominated, by the civil authority, find a natural place in the framework of our constitutional government, and from it can draw strength.

Unfortunately, much of the power balanced by the Constitution, and by it directed to the end of good government, has been lost in our incompetent hands. We have allowed that power to be misused by self-seeking politicians. Devotion to material interests, coupled with a secularized public education, has so wrought upon us that we are no longer, as were our fathers, at once political-minded and Christian-minded. We can make our constitutional government a powerful agency for social and economic reform, but only when we know what it is, and by what manner of men it must be applied.

LABOR AND PUBLIC OPINION

NOT long ago, a member of the bar whose Catholic training inclines him to believe that in most disputes the wage-earner is right and the employer wrong, reviewed his professional contacts with labor-union spokesmen. Beginning in a somewhat pessimistic tone, he ended on a note of encouragement. It seemed to him that the old type of union leader who too often allowed himself to be entangled in the wiles of cheap politicians and racketeers, was gradually being replaced by men of intelligence and character. He thought that this improvement would continue, "but we still have a long way to go."

With this conclusion, we are in general agreement. The vast majority of wage-earners, in unions or out of them, are decent upright men and women who, in spite of much gross injustice of which they have been the victims, hunger and thirst after justice. They do not forget that rights must be respected, as Leo XIII taught, wherever they exist, and in their hearts they know that class-warfare will inflict heavier losses upon them than upon employers. They realize, moreover, that the welfare of both depends upon the establishment of industrial peace upon a basis of justice and charity. At the same time, they are keenly aware that they still suffer from conditions which, as yet, neither public opinion nor legislation has been able to remove.

It may be said that all this is merely threshing over old straw. That criticism is partly, but not entirely, true. Catholic students of social and economic problems do not need to be reminded of these ancient principles of justice and charity, but the general public does need to be reminded of them incessantly. If the labor movement is to receive the recognition which it deserves, and if it is to grow to the stature which will enable it to defend successfully the rights of the wage-earner, it must receive a more effective support from the general public than it has thus far been able to secure.

No doubt, labor must be given special consideration by the Government, State and Federal. There is no danger of discrimination against any class, as Leo XIII taught, when the civil authority uses its powers to protect the most defenseless group in society. But it must be remembered that legislation which is not actively and incessantly supported by a sound public opinion is like a sword that cannot be unsheathed. Either the law will not be enforced, after the public opinion which demanded it has grown less vocal, or it will be enforced in a manner which fails to maintain respect for all rights wherever they are found. Labor's chief support is not legislation, but the people. As a sane public opinion comes into being, legislation will become less necessary; but without that opinion, the execution of the most carefully considered legislation is apt to be futile, or even harmful.

In the formation of a strong and healthy public opinion which can demand protection for the rights of all, and special consideration for the welfare of

the wage-earner, Catholics must take the lead. Employers who are Catholics, and who understand that as Catholics they must observe not only the precepts of justice, but the larger dictates of charity in dealing with the worker, do more to spread the Catholic social gospel than can be effected by a whole library of tracts and learned treatises. But since we must both look to the present and provide for the future, the function of our secondary schools and colleges in solving our social and economic problems, can hardly be taken too seriously.

It is encouraging to know that whereas the great Labor Encyclical of Leo was used forty years ago chiefly as a club with which to beat Socialists and all schemes deemed (often mistakenly) Socialistic in character, our young men and women at college are now given an opportunity to study and to understand the inclusive character of that Charter of Rights. Catholic Labor Schools, colleges, and institutes, founded in many American cities for members of labor unions and for students who wish to find a solution for the many difficulties which still beset the wage-earner, will aid in creating and fostering a strong and healthy public opinion. When we Catholics begin to use the influence which is ours, the mood of pessimism so often noted today, will gradually be replaced by well founded optimism.

WORK FOR CONGRESS

MORE than a decade ago, several members of the Senate were stirred to view with alarm and to regard with apprehension the great increase in the number of Federal employes. One among these Senators was particularly vehement. Great patronage, placed at the disposal of the President and his friends, he said, "is a danger to our free institutions, and strikes at the very root of democracy." This power of patronage is even more dangerous in another way, since it tends to "take from the people themselves the right to elect their Chief Magistrate."

The name of this prescient Senator is George W. Norris.

Since that time, Senator Norris appears to have completely lost his fear of the base uses to which Federal patronage can be put. This conclusion seems implicit in the fact that during the last three months, in the very heat of a political campaign, the Senator was silent on the subject of patronage. Yet the number of Federal employes has almost doubled under the present Administration, and instead of the army of 400,000 which filled Senator Norris with dread in 1928, we now have a host numbering more than 1,000,000.

The next Congress will find plenty of unfinished work on its hands. We hope that it will act to replace the present base counterfeit with a real civil-service system. In another department, yet one closely allied with civil service, Congress should amend the Hatch Act to provide prison sentences for every official who, in any manner, attempts to make Federal employes mere cogs in a machine to cast votes for the Administration in power.

THE KINGDOM OF HEAVEN

THE whole of Our Lord's teaching may be summed up in the words: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." (Saint Matthew, iv, 23.) It is not surprising, therefore, that many of Our Lord's parables, have as their subject "the kingdom of God" (Saint Luke, iv, 43) and, as in the Gospel for tomorrow (Saint Matthew, xiii, 31-35) "the kingdom of heaven."

It will help us to know what these phrases meant to the Jews who first heard them. To those who had studied the Scriptures, they signified the sovereignty of God in general, and, in particular, an actual earthly kingdom. But the head of this kingdom was God Himself, ruling through an earthly representative, commissioned to govern in His Name and by His authority. This earthly kingdom was to reach its full perfection, however, only under the promised Messiah. Unfortunately, only a few among the Jewish people realized that the Kingdom of God, ruled by the Messiah, was to be a spiritual kingdom, taking the place of the synagogue. Among the people in general, the Kingdom was primarily a kingdom which would rescue them from foreign domination, and restore the synagogue to its pristine splendor and power. Even the Apostles, before the coming of the Holy Ghost, believed that the Kingdom was to be a temporal government with themselves sitting as princes of the people.

For this reason, Our Lord strove to teach them that the Kingdom was to be a spiritual, religious community, governed by the doctrines of the Son of God, and conducted in all respects by the laws He would promulgate, and through the institutions which He would establish. His Kingdom reaches down to earth to govern and protect the souls of all men, but its origin is in Heaven, and its consummation will be in Heaven, where He shall reign forever with His Saints in glory. In the concrete, then, the Kingdom of Heaven is the Church founded by Jesus Christ, and invested with His authority to teach and to govern, and to lead all men to the eternal Kingdom of God in Heaven.

In our Gospel, Jesus points out that the Kingdom, for all its humble beginnings on earth, so contrary to the expectation of the Jews, will exercise its mission throughout all ages and in every country. It is "a grain of mustard seed . . . the least indeed of all seeds," but it will grow into a tree, in whose branches the birds of the air will find a safe dwelling. Again, it is like leaven in the meal which leavens the whole mass.

These parables should give us courage in these troubled days. The Church, despite the machinations of evil men and governments, will always be the mighty tree, protecting the birds of the air. There will never be a time when her influence will fail to go out among men to leaven the soggy mass of conflicting interests and muddled plans that is the world. For He Who founded the Church is God, and against the supremacy of His Kingdom the wicked plot in vain.

CORRESPONDENCE

EUROPEAN RELIEF

EDITOR: AMERICA has recently published articles of exceptional value on the subject of relief for Europe. The question is of such grave importance and so urgent that I hope we will face it and solve it. Hundreds of thousands of innocent victims of war are threatened with imminent starvation or life-long decrepitude. They are not and have never been aggressors, formal or material, of England. The United States has so great an over-supply of wheat in store that we should like to get rid of it.

The major arguments against European relief are reducible to two: (1) Hitler will seize it; (2) Hitler at least indirectly will win advantage by it. Against the first objection the answer is simple. If and when he does, if timely warning cannot curb him, the relief project should be thrown overboard. All the odium will then fall where it belongs. I challenge the good faith of those who urge this objection unless they are willing to permit a fair trial.

Against the second objection, I make reply: Doubtless Lenin indirectly won advantage by American and Papal relief to starving Russia. Donald Day says it saved his regime. The indirect effect was not in his case, and should not be in Hitler's, a reason for withholding the necessities of life, with which our granaries overflow, from innocent human beings in extreme distress. To do so appears to be a case of consenting to grave inhumanity, direct and inevitable, as a means to an ulterior end.

With England's fight to defend herself and her empire from Nazi conquest, I have nothing but sympathy. In the fullest measure consistent with our prime obligations to America, I favor American aid to England of every lawful kind. Nazi domination of any part of the world is in my opinion a catastrophe comparable only with the Bolshevik domination of Russia. But in all simplicity I submit that a winter of starvation in Europe as an effect of the rigorous extreme to which Britain presses her blockade will seriously compromise American sympathy for England. The prospect of it is already reenforcing Hitler's diplomatic maneuvers toward continental collaboration.

West Baden, Ind. EDGAR R. SMOTHERS, S.J.

EDITOR: May I be permitted to make some suggestions relative to the article, *Famine Listens in at a Conference*, by Louis J. Gallagher, S.J.?

I believe the work of feeding the starving people of Europe to be of the utmost importance and the highest form of action, Catholic, Christian and Jewish, for we are our brother's keeper. Or shall we let the whitening snows of winter cover with a mantle of mercy the starved bodies of men, women and children, while here in America our surplus

food supplies rot in our barns or fields? Why wait on politicians to succor those innocent people? Is not the Catholic church a living organization and world wide in its beneficent work?

Let us Catholics organize under the able leadership of Father Louis J. Gallagher, S.J.; with the cooperation of our bishops, priests and laity we can still save Europe's starving humanity regardless of their nationality, race or creed.

Why should we wait for England's permission or Germany's? Let us send our commission, including Herbert Hoover, to administer to the wants of the poor, dispatch American ships with food, clothing and the necessities of life to be distributed under the control of an American personnel.

Chicago, Ill.

M. J. FENELON

RACE CONTROVERSY

EDITOR: My article, which you so euphoniously titled *Colored and White Under Southern Skies* (AMERICA, October 12), elicited some rather unfavorable criticisms, as was to be expected. I believe that I understand the difficulty that hypercritical social enthusiasts experience in grasping the viewpoint which I so poorly gave expression to. Though we may engage in controversies and seek to shed light on the general question of race relationships, though we may quote Scripture and invoke Moses and the Old Law or Christ and the New Law, the fact still confronts us that the problem is unsolved and its difficulties are as insurmountable as ever they were.

It really does not affect the subject that we poor writers have certain views to air or certain experiences to relate. Most of us who write for periodical publications are looked on as literary adventurers, seeking opportunity to exploit our personal names or our private opinions; and the philosophy of a little David in the cloistered precincts of Harvard or of an apostle to the colored Gentiles in some jungle of the far-South is as much entitled to a chance for favorable reception as is that of the old-timer who has lived amid the flames of race-war at its worst.

Many such men have lived with the race problem since it was first forced on the South, have observed its moderation from a tempest to a mild and harmless breeze and have always considered it with open mind. While today Negroes are segre-

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them. Just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)

gated in some respects, we knew a time when they were not even tolerated in the same respects; and while once their souls flamed with anger and resentment because of exclusion from certain social privileges, today they (I mean the thoughtful, considering element of Negroes) accept the divided enjoyment of legitimate privileges with some degree of understanding and appreciation.

It is not an exceptional occurrence for a colored person on a crowded street-car to relinquish his seat and move further to the rear in order to accommodate a white passenger, nor is it unusual (believe it or not) for a white man to arise and move to the front to make room for some belated colored entrant. As to the public schools, white teachers gladly and efficiently taught colored children until the time arrived that teachers of their own race became trained and educated for the work—when the whites withdrew gracefully, and with a “God-speed-you” for their successors.

However, such incidents are not publicized, so the whites in other sections and the Negroes in general do not get the benefit of them. There are millions of people in this country today who never heard of the Southern white woman who gave her breasts to a Negro child to keep it from starving, yet know all about Booker Washington dining with the first President Roosevelt; there are millions who have no knowledge of a Memphis judge instructing his white jury that it would be criminal for them to permit the color of the man on trial to weigh in forming their judgment as to his guilt or innocence, yet who, no doubt, have filed and docketed in their minds all the facts and fallacies of the Scottsboro Case.

Hence, we are afflicted with race “controversy.”
Memphis, Tenn.

LOUIS L. ALLEN

POLITICS

EDITOR: There seems to be a difference of opinion between the Editors of AMERICA and Msgr. Fulton J. Sheen on the subject of the separation of religion and politics.

Speaking as a layman who has had a little experience in certain phases of politics, I should say that most Catholics reflect this absence of agreement and that the confusion in thought which results is obstructing the social program of the Church.

For instance, in AMERICA (November 2) I find this: “Politics should stay out of religion. Religion should stay out of politics . . . before and after election, at all times and on all occasions, let politics and politicians stay out of religion.”

On the other hand Msgr. Sheen in *Whence Come Wars* has this to say:

The separation of Church and State is one thing; the separation of religion and politics is quite a different thing. I know not how the Christian sects in America feel about the union of Church and State, but I do know how the Catholics in America feel about it. In the words of the late Cardinal Gibbons: “American Catholics rejoice in our separation of Church and State; and I can conceive of no combination of circumstances likely to arise, which

should make a union desirable either for Church or State.”

But because we are well content with separation of Church and State, we do not want religion excluded from politics, and neither does anyone else who is interested in religion or politics, for politics without religion is power-politics, Hitlerism or Stalinism, and a religion which exercises no influence on the morality of politicians is hokum. . . .

After giving twelve years of my life to political activity inspired by the ideal that even politics must be Christianized what I should like to learn from the Editors of AMERICA is this: if politicians are commanded to stay out of religion is there some special way in which they can save their souls? For I am under the impression that politicians, like other sinners, have the duty if not the right to struggle for Eternal Life.

Toledo, Ohio

CARL F. BAUER

EDITOR: My very soul cries out in surprised anguish when the Church notices anti-Catholic feeling growing and then seems surprised.

Let the Catholic Church, as an organization, stop its clergy from meddling in politics and any other field where they have no Divine Commandment to walk and I can assure you that anti-Catholic feeling will either stop or develop more slowly.

New York, N. Y.

CHARLES A. BARRETT

DISPATCH

EDITOR: We are still alive and kicking here in spite of Jerry. In fact we are becoming rather *blasé* about air raids. I suppose one gets used to almost anything. The warning siren has just gone five minutes ago and, as I am writing these words, some raiders are roaring overhead. The guns have just stopped firing and our fighters are chasing them—zooming in and out and breaking up their formation. Now they have chased them away. *Deo Gratias*.

Our people are marvelous. Last week I was saying Mass while about fifty planes were having a dog fight right above. The congregation were bricks and stuck it right through, and we finished as the all-clear went.

Our R.A.F. boys are marvelous. They have got Jerry beat. Only a few manage to get through our defense and many of them do not get back again.

You would be surprised to see how normal daily life continues in spite of our being in the front line. A lot of churches have been damaged—two hundred in London diocese alone (I hope the censor will pass this.) Twenty-five of them are completely demolished, among them the church and vicarage where I was working last year. Many medieval stained glass windows have been ruined, I'm afraid. Ah! there goes the all clear—so the raiders were soon routed this time! Incendiary bombs caused several large fires in the parish, but the fire service soon got them under control. Luckily we have had no casualties so far, although we are in the thick of it.

London, England

PASTOR

LITERATURE AND ARTS

THE CARDINAL AND THE CHRIST CHILD

DANIEL M. O'CONNELL

THE FIFTIETH anniversary of Cardinal Newman's death, August 11, 1940, his long and prayerfully contemplated passing from the shadows of earth into the fulness of the Beatific Vision, as we may well believe, was scarcely noticed in a world distraught by the horrors of modern warfare.

No doubt the saintly Cardinal himself would have preferred this forgetfulness of the world. He never sought its hosannas, except in the cause of truth and the glory of the Catholic Church. Littlemore and its oblivion, Birmingham and its apostolate among the poor and uneducated, appealed to his natural and supernatural qualities of soul more than the vigorous acclaim that greeted the victorious pamphleteer of the *Apologia Pro Vita Sua* and the restrained but universal homage paid to him on his return from Rome as His Eminence, John Henry Cardinal Newman. His Cardinal's motto, "Heart to Heart," eloquently portrayed the man and the apostle.

Simplicity, lack of vanity and ostentation are, of course, marks of a great mind and character, though we find them more often in childhood than in sophisticated manhood. In Newman these qualities had a childlike foundation. He seemed to have taken literally his Master's words and example: "Unless you become as little children, you shall not enter into the kingdom of heaven." *Lead, Kindly Light*, the often quoted prayer in verse for Faith, or as Newman himself entitled it, *The Pillar of the Cloud*, might be styled Newman's childlike "Confession":

I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

The poem was written "At Sea," June 16, 1833. Twelve years later "At Littlemore" came the morn to that prayer of the child seeking light. Angels had a place in the answer which his humbly searching soul found:

And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

In his sermons as a non-Catholic, as well as in those of his Catholic life, there is frequent reference to childlike trust in Providence and in God as our Father; a frequent joining together of Angels and children as though they were brethren of the same family. Again it was a quite literal application of Our Saviour's association of Angels

and children as He denounced scandals to the little ones: "... their Angels see the face of their Father Who is in heaven." In the *Present Position of Catholics in England*, the then Father Newman makes a sorrowful reference to the taunting of Catholic priests by non-Catholic children. It probably stung his sensitive heart more painfully than that of "grown-ups."

Natural to Newman, one might say, was the appeal of Christ as a Child. The glory of the Only Begotten was first to be contemplated in an Infant, in a Child: "that glorious, unsearchable, incomprehensible Truth, on which all our hopes for the future depend." As the author of two of the outstanding sermons in English on Advent and Christmas, Newman gives his faith and his imagination, illuminated by faith, the full play of his literary powers. *The Mystery of Divine Condescension* and *Omnipotence in Bonds* are appropriate titles for the two sermons.

The latter emphasizes the "very scandal of the ancient heretics, as it has been of free-thinkers in all ages ... birth from Mary as a something simply intolerable and past belief."

Now, observe, my Brethren, when the Eternal Son of God came among us, He might have taken our nature, as Adam received it, from the earth, and have begun His human life at mature age; He might have been molded under the immediate hand of the Creator; He need have known nothing of the feebleness of infancy or the slow growth of manhood. This might have been had He so willed; but no; He preferred the penance of taking His place in the line of Adam, and of being born of a woman.

Nor is there any shortening of the stumbling block of the Incarnation. Newman develops the thought:

I mean the long imprisonment He had, before His birth, in the womb of the Immaculate Mary. There was He in His human nature, Who, as God, is everywhere; there was He, as regards His human soul, conscious from the first with a full intelligence, and feeling the extreme irksomeness of the prisonhouse, full of grace as it was.

The bonds for Omnipotence continue unduly, it might be said, even after the birth of the Infant. In awe the preacher sounds the depths of this captivity as he explains the meaning of the swaddling clothes with which Mary wrapped the newborn Babe and laid Him in a manger, a "custom

in those southern parts . . . strange to this age and country."

So was it with the wonder-working Lord Himself in His own infancy. He submitted to the customs, as well as to the ritual of His nation; and, as He had lain so long in Mary's womb, so now again He left that sacred prison, only that her loving hands might manacle and fetter Him once more, inflicting on Him the special penance which He had chosen.

Newman is of the opinion that this manacling and fettering of the Omnipotent continued for some months.

It is in this wise that He was shown to the shepherds; thus He was worshiped by the wise men; thus He was presented in the Temple, taken up in Simeon's arms, hurried off to Egypt by night, His tender Mother adoring the while that abject captivity to which it was her awful duty to reduce him. So His first months passed; as time went on, He grew in stature, and burst His bonds. . . .

Those were the bonds of Christ's infancy. The child Jesus, too, though Omnipotent, was still in bonds:

In the emphatic words of the text, (He) "was subject to them." It is said, He worked at His father's trade, not even yet His own master, and confined till the age of thirty to the limits of one city.

Even today the helplessness and absolute dependence of an infant, despite all the wonderful progress made by science during the nineteen hundred and forty or more years since the manger of Bethlehem, touches any human heart and is one of the strongest ties uniting father and mother in a blessed wedlock. Little wonder then that Christ's seeming loss of Omnipotence in the bonds of infancy was the answer to the theme of Newman's other Christmas sermon, *The Mystery of the Divine Condescension*:

It is a want in my nature to have one who can weep with me, and rejoice with me, and in a way minister to me; and this would be presumption in me, and worse, to hope to find in the Infinite and Eternal God.

The preacher found the needed help in the feebleness of the Divine Infant and in the dependence of the growing Christ Child on Mary and Joseph.

At times there is a deep note of sadness in Newman's sermons, particularly in his Anglican discourses. Even in the *Apologia Pro Vita Sua* there is a distinct and touching portrayal of his spiritual distress.

I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth, of which my whole being is so full (the existence of God); and the effect upon me is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. The sight of the world is nothing else than the prophet's scroll, full of "lamentations, and mourning and woe."

There is no trace of this "unspeakable distress" when Newman treats of the Incarnation or Nativity, as we shall see, even though they were the "very scandal of the ancient heretics, as (they have) been of freethinkers in all ages."

Again, Newman was a man of solitude, though he always lived in the company of others. In the

opening lines of the *Apologia Pro Vita Sua*, he records how great a trial it was for him to write this defense of himself. Yet he would not shrink from the task. "The words, *secretum meum mihi* keep ringing in my ears; but as men draw towards their end, they care less for disclosures." And in the beginning of Chapter III, there is, in view of the event, one of the most charmingly personal manifestations of the ascetical Newman: "I have done various bold things in my life: this is the boldest: and, were I not sure I should after all succeed in my object, it would be madness to set about it."

But Newman appreciated the joys of companionship and the human need of the cheerful domestic hearth. Children are its token. And to Newman in a very personal sense the outstanding Child of history was Christ.

In *Sermon Notes*, one of the Cardinal's less known books, but a mine of Christian reflections, jotted down by him but not developed into his masterful prose, we find perhaps his most personal manifestations. His *Notes on Christmas* in this volume reveal this retiring man's love of children.

It is the season most typical of heaven . . . the reign of a Child. All our human feelings are soothed by Christmas . . . Christ comes to us as our guest . . . He brightens everything . . . If at any time we might love the world, it is now . . . We might fancy there had been no fall . . . We see Christ as if He did not come to die . . . the animals, as in Paradise, obeying man.

In the same *Notes*, we catch a glimpse of Newman eager to see joy spread throughout the world, the joy that is the "proper token of our faith and hope, our Christmas joy."

Christmas (is the season) of joy. I need hardly say so—our churches, our altars are dressed up as tokens of our joy—and our houses, according to our opportunity—and we meet together for social enjoyment, and to provide festive meals and entertainments of various kinds for the poor and for children . . . the proper token of our faith and hope, our Christmas joy.

I have quoted passages illustrating Cardinal Newman's sorrowful outlook on life, his shrinking from the glaring light of "publicity," as we call it today, his love of the solitude of his own communing, even from his early days. But I do not think that he was morose. He could not have been. In an Anglican sermon, *Religious Joy*, he tells his hearers: "It is good to be joyful; it is wrong to be otherwise." But he saw the world out of joint spiritually. He turned to childhood in its innocence as the symbol of what the world should be, what Adam and Eve had been. Ultimately, Newman reconciled his "unspeakable distress" and his exhortation to be joyful in the Christ Child.

Were the kindly Cardinal alive today, his difficulties would be multiplied ten thousand fold, but the reconciliation would be the same. His (and our) ten thousand difficulties could not make a doubt that a Child in His kindly light will yet lead our mad world to peace.

It is lost awhile, but the ordinary man has loved it long since.

BOOKS

POISON AND GREED—BUT NOT THE MIXTURE AS BEFORE

THE BORGIA POPE, ALEXANDER THE SIXTH. By Orestes Ferrara. Sheed and Ward. \$3.50

A smart lawyer can hang the jury when the evidence would seem to be damning. Orestes Ferrara is a smart lawyer, and in the present case he makes the evidence look shabby indeed. A lawyer can win by an eloquent appeal to elementary fairness, by playing up the good qualities of his client, by discrediting the witnesses against him. Mr. Ferrara is master of a simple eloquence; he has a client who possessed some admirable traits and a claim to greatness on several counts; and he is faced with a mass of testimony which is exaggerated, improbable, impossible, contradictory, absurd. Alexander VI does not emerge from this new trial with a halo. But at the bar of history, he and the whole Borgia clan appear less gully, less criminal than the Renaissance scandal-mongers who created the Borgia legend.

We have here no worried attempt of a pious Catholic to whitewash a bad Pope. Large gobs of mud are cleared away, but the author is content to let some of it stick. Unlike Peter De Roo, whose five laborious volumes blasted four centuries of slander in 1924, he does not spoil his case by bringing Alexander too close to the angels. Unlike broad-minded Catholics who have conceded too much to hostile critics, he displays a measured sympathy for a dynamic and very human ruler who rendered real services to the Church. In Catholic apologetics the prevailing attitude is one of bored indifference when there is mention of Alexander VI. We shrug our shoulders and refuse to get excited. After all, the more the enemy gloats over an unworthy Vicar of Christ, the more clearly does the Divine element in the Papacy appear. But Mr. Ferrara is only very remotely interested in Catholic apologetics. He is merely an amateur historian trying his hand at a needed piece of historical revision.

The chief merit of this book lies in the author's exposure of the downright malice that went into so many early documents. We are not so much impressed by his new discoveries. He has, in fact, added very little to the copious materials already available in the over-enthusiastic volumes of Monsignor De Roo. Scholars will thank him for whatever stimulus he has given to further study and interpretation. The shock, if any, will be for those who still cling to the wild myths of Borgia greed, lust and wholesale poisoning. They will find it hard to accept the paltry square-root of romantic tales. And they will be a bit disappointed in a Caesar, a Lucretia or an Alexander who have shed their story-book abnormality.

R. CORRIGAN

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KATHARINE TEKAKWITHA. THE LILY OF THE MOHAWKS. Fordham University Press. \$7.50

IN the year 1656 (the day and month are not known) a baby girl was born in an Indian cabin at the Mohawk village of Ossernon. Only ten years before, in a neighboring village, Saint Isaac Jogues, Saint John de la Lande, and Saint René Goupil had suffered martyrdom for the Faith. And in this year 1656 no one could know,



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as the Indian midwives gathered around, that a saint (as we hope) of the Catholic Church had come into the world. The girl baby's father was a pagan, but her mother was a baptized Christian of the Algonquins. That this Indian baby may be raised to the altars of the Church is partly the reason for this book.

This beautiful volume is not offered for criticism, at any rate not for secular criticism. It is the *Positio* of the historical section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the virtues of the Servant of God, Katharine Tekakwitha. The original documents were first published by the Vatican Polyglot Press, and they are here translated into English for the edification of the Faithful.

The contents of this book are, then, in a very strict sense official. They are thus instructive. Their authenticity may possibly be challenged; their veracity may probably be questioned. But that challenge and that questioning will be conducted with the greatest official formality in the tribunal of the Sacred Congregation in Rome.

There is an Introduction to the *Positio* by the Most Reverend Relator of the Cause, Father Antonelli, O.F.M. This is followed by a number of historical documents bearing on the life of Katharine Tekakwitha, together with petitions from the United States Hierarchy, from the Indian tribes, asking for the introduction of the Cause. Finally the Relator General adds his own valuable observations on the trustworthiness of the documents. For the advancement of the cause of Katharine here in the United States as in Rome, as well as for the publication of this documentary volume, plenary credit must be given to the Rev. John J. Wynne, S.J., the Vice-Postulator of Katharine's Cause.

As to the book itself, it is the sort of thing to drive a bibliophile crazy. It is surely one of the most gloriously beautiful examples of typography ever produced in the United States. The letterpress is superb, the woodcuts and tailpieces are perfect works of art. Altogether a glorious book both in matter and material, and a rare triumph for its publishers.

HENRY WATTS

WANTED: NEW BROOM TO SWEEP CLEAN

THE TROJAN HORSE IN AMERICA. By Martin Dies.
Dodd, Mead and Co. \$2.50

THERE is a deadly parallel between the story of France and the story Mr. Dies has to tell of the United States. The difference is that here it is not too late.

When this brave and scholarly statesman began his investigation of un-American activities, radicals throughout the country, union leaders, college professors, cartoonists in the newspapers, held up his committee to ridicule.

He writes: "Even the President of the United States joked at one time about its revelations. Secretary Perkins and Secretary Ickes contributed their laughter." Now that the facts have been collected and interpreted, the book that contains them is well named. Because it is true and not a fiction, this story of the Trojan Horse is more dismal and discouraging than any tale Poe ever wrote. Those who read Catholic literature will know much of what is contained in this book. Its value for them will lie in the harsh sounding litany of names of Bunds and Bundists, of Communists and their fellow travelers, and of patriotic titles of organizations under secret control of Communists. Unfortunately, there is no index. We hope that the publishers will correct this fault in the second edition, for judged by its importance, this book should run into a million copies.

Unless our nation is sleeping the sleep of death, a growing public indignation and an aroused sense of our common danger should be strong enough to bring

the facts contained in this book before the attention of every intelligent citizen. Here is official warning that Communism is controlled from Moscow, that its teaching is atheistic, that it preaches sabotage, violence, perjury and treason. The majority of Mr. Dies' twenty-eight chapters deal with the different Trojan Horses. In the labor unions the Communists are fifty thousand strong. Harry Bridges and Co. control American shipping. The comrades are in the colleges and schools, in the factories, in the courts, and worst of all, in key positions in the Federal Government. The sit-down strike was ordered from Moscow, as was also the destruction of the A.F. of L.

Mr. Dies gives a valuable set of tests for recognizing Bunds and secret Communist organizations. A favorite Communist tactic is "innocence by association." In this way, Mrs. Roosevelt, Bishop McConnell, Harold Ickes and a host of other prominent people have been very helpful by appearing on their platforms as speakers. At one place in his book, Mr. Dies, in sheer disgust, applies the name "New Deal suckers" to those officials who were taken in by the lying promises made by Maxim Litvinov in Washington in 1933. The following quotation needs no comment. Mr. Dies writes: "It is even more incredible that, after the full exposure of the true nature of the Communistic Party, the Special Committee on Un-American Activities should be under the unpleasant necessity of calling attention to the fact that the Communists and their fellow travelers are continuing to hold important positions in the Federal Government. Some have recently been appointed to positions with the President's National Defense Commission."

What recommendations does Mr. Dies make for the destruction of the Trojan Horse? First, he asks that Washington stop "pussyfooting with treason" and drive out of government all Trojan Horsemen, left-wingers and radicals who do not believe in our system of private enterprise and who are leading us, by a deliberate system of spending and taxing, toward state socialism. There are other important recommendations, but read the book and then pass it on to others. Mr. Dies believes that it is not yet too late to save democracy in America, yet he warns us that the enemy is already within our gates awaiting the word from Stalin and Hitler to begin the revolution.

GEORGE T. EBERLE

KIM OR FUZZY-WUZZY POLITICAL THOUGHT?

RUDYARD KIPLING. By Edward Shanks. Doubleday, Doran and Co. \$2.50

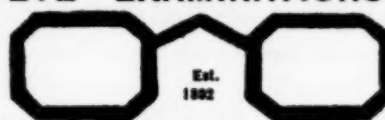
THIS is not a life of Kipling but rather "a study in literature and political ideas." It is also, very obviously, a labor of love, and before the author gets down to his last page he has definitely given Kipling a place among the greatest of the English writers and political thinkers. This is all very pleasant, but it is hardly objective criticism.

Kipling will be remembered for his gift of story-telling and the knack he had of including in his verse lines that haunt the memory. He will also be remembered by budding baritones for having contributed the words to such light concert numbers as *Danny Deever* and *The Road to Mandalay*. Nor will *Kim* and the interesting, incidental piece *Recessional* be forgotten.

But Mr. Shanks does not stop here. He goes on, in an elaborate process of build-up, to prove that as the years went on, Kipling grew greater and greater and that his later years were his best years. Mr. Shanks is not convincing on this point. The general opinion is that, while Kipling lived down to our own day and continued to produce, his career as a writer ended with the conclusion of the Boer War. This fracas dates him almost as definitely as it does Oom Paul Kruger.

Mr. Shanks also says that Kipling was a great po-

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litical thinker. It is difficult to see how this can be said of any confirmed advocate of Imperialism. Most of the Imperialists, including Kipling, were too wrong-headed to be rated as great political thinkers. "Kipling," says Shanks, "had made for himself images of two worlds. In the first the White Man carried his Burden toward the millenium. In the second, England blossomed and regenerated the world by her example." Precisely, but this makes sad reading in 1940. In his contempt for democracy and advocacy of "a strong man ruling alone" Kipling was a late echo of Carlyle. When he looked upon the British Empire as the "main instrument of civilization" he was at one with his friend Cecil Rhodes. In holding that "war did seem to be one of the necessary instruments of good government" he would not be without fellows even in our own day. Brilliant writing on political subjects does not necessarily mean brilliant political thinking.

Mr. Shanks points out that Kipling somewhat modified his political views as the years went on. This is, of course, to his credit. It is a sign of greatness in a man to admit that he has been wrong. Someone has said that the first step toward impartiality is to admit that you have been partial.

The author states, in speaking of Kipling's great influence on journalism in all the English-speaking countries, that "if we do not consider Kipling first as a journalist we shall understand neither his career nor his genius." This is true, and Mr. Shanks's book would, perhaps, have been much more satisfactory had he stressed this angle of his hero's activities, rather than tried so ardously to erect him into a great political thinker.

THOMAS J. LYNAM

BOOKS IN BRIEFER REVIEW

REVOLT. By John Bunker. Campion Books, Ltd. \$1.50
UNDER the auspices of the Catholic Book Club, last Sunday, Robert Speight, one of the famed actors of the past few seasons, read this poem to a very discriminating audience. While he read, the silence was profound. After he finished, no one present could forget what he had heard. On display was the book, a masterful and dramatic design by a young artist, Daniel J. Kern, who is progressively reaching the heights. *Revolt* is a poem of great magnitude. Yet, it can be read meditatively in a short half-hour. It represents the uprising, in revolt, of the masses, of the humble and the meek, of the lowly and the defeated, of the good and the Christlike. Theirs is a mightily rumbling, not articulate but potentially eloquent. That rumbling calls to action, against the tycoons and money lords, against the tyrants of class and national wars, against the sins of the human society divorced from God. On the side, in sardonic interludes, is the chant of despair and mockery. But beneath, is the pulsating of all that is good and noble and supernatural in the human souls. I name *Revolt* among the great poems of our times. This judgment is confirmed by Helen C. White, whose *Foreword* is, in itself, a masterpiece.

ADRIAN PEYTON

SO PERISH THE ROSES. By Neil Bell. The Macmillan Co. \$2.50

THIS is the life story of Charles Lamb. The author writes cleverly and well, has a good knowledge of his theme and tries very hard to spice it through with the imaginative zest of his own fancy. The biography becomes a novel because the facts, held clear, are staggered by Mr. Bell's entertaining and superior kind of flippancy. Some certain details are omitted to make room for a purpose. The gentle, pathetic little clerk of the East India House is important only because of his

writings; his life is staid, frustrate and sad. No matter how loud a Bell may sound, nor three nor thirty shakings can ever quicken a dead Lamb's tale.

Toward the close of his days Lamb wrote to Wordsworth: "Mary is ill again. . . . Half her life is dead to me and the other half is made anxious with fears. . . . I am about to lose my old and only walk-companion, whose mirthful spirits were the 'youth of our house,' Emma Isola. . . . With my perfect approval, and more than concurrence, she is to be wedded to Moxon, at the end of August. 'So perish the roses and the flowers'. . . ."

As for Ann Simmons, Hester Savory, Fanny Kelly and, the last, Emma Isola, thirty-five years younger than Lamb . . . no amount of effort can ever make these attachments go cave-man. What has a little Lamb to do with a matador! And as for the close of the book, tragically abrupt, author and subject disclose the dry feel and odor of Naturalism . . . of unfruited branches cut from a Vine a long, long time ago.

THOMAS B. FRENEY

ARMIES OF SPIES. By Joseph Gollomb. The Macmillan Co. \$2.50

IT was once the boast of Frederick the Great that for every cook in his armies he had a hundred spies. Bismark prepared Prussia's invasion of France by sending ahead of his armies thirty thousand spies. These agents so undermined the country that when Prussian troops marched in, France collapsed like a termite-ridden structure. Today the spy is part of a highly articulated army, with generals in command of whole regiments of espionage.

In this popular, well written account of "combatant secret service," Mr. Gollomb vividly portrays the armies of spies at work in those European or Asiatic "fever spots" where military or other equally drastic action is likely to take place. The greatest triumphs to date have been achieved by the Nazi Gestapo, as demonstrated by the rapid conquests of so many European countries—except England. Italy's OVRA, the Cagouards in pre-war France, Magda Lupescu's once powerful secret service in Roumania, and Colonel Kenji Doihara's excellently organized army of spies in the Far East, are contemporary versions of one of the oldest and worst paid professions in history.

Mr. Gollomb's case histories of modern espionage are a grisly reminder that treason has become a highly specialized science and betrayal a fine art. The price of a nation's liberty today is godlessness—and thirty pieces of silver.

JOHN J. O'CONNOR

MARYLAND: A GUIDE TO THE OLD LINE STATE. By Writers' Program, W.P.A. of Maryland. Oxford University Press. \$2.75

IN this volume all Maryland is contained. Its history, its geography, its racial elements from the Indians to the latest emigrants, its religions, arts, sciences, education, religion, industry, its Mencken and its terrapin—all are fully described. The first section of the book devotes chapters to all possible aspects of Maryland's political, religious, economic, social and cultural background. The gourmet will rejoice in the chapter on Maryland cookery. The architect will find material on the beautiful Maryland manor houses. The socialite will glean information on the Preakness Ball and the Bachelors' Cotillion. The curious will discover traces of old customs, sports, phraseology.

The second division of the book completely describes the leading cities of the State, their industries, points of interest, eccentricities. The final part of the book leads the reader on conducted tours of the entire State. This bare outline may sound unpromising. But the matter of the book is handled in an interesting and engaging fashion, with many felicitous phrases, many a humorous passage, and recounting of numerous curious legends.

This volume is replete with fine photographs, is suitably equipped with maps, a chronology, a selected bibliography, and even a schedule of the important annual events of the Old Line State.

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THEATRE

CABIN IN THE SKY. Those who are expecting to see in the new Albert Lewis-Vinton Freedley offering at the Martin Beck Theatre another *Green Pastures* will be disappointed. *Green Pastures* was a simple and moving play. "De Lawd" was represented as what he is to the average reverent Negro mind—the highest type of Negro minister, wise, benign, kind and understanding. He walked among his people and flowers bowed to him as he passed, but of humans only the children saw him.

In *Cabin In the Sky*, "De Lawd" is omitted, and very wisely. He would not fit into the general picture. For the general picture is a big dramatic stunt, written and acted wholly without the respect and reverence which permeated *Green Pastures*. Many spectators obviously accept it, for the production is already classified as a hit. Let me record its story dispassionately.

The offering (book by Lynn Root, lyrics by John La Touche, music by Vernon Duke) is presented in two acts, the first containing five scenes, the second four. The star of the big cast is Ethel Waters, not only the most distinguished member of her race at present on the stage, but the ablest. She represents all the sincerity and dignity the production holds, and those qualities stand by her in every episode but the penultimate one, in which she is swept into the orgy scene in John Henry's Cafe. She has the part of the one really religious character in the drama, and during all other scenes she plays it with convincing sincerity. She also sings admirably.

In the first scene of the first act she is shown at the bedside of her worthless husband, Little Joe, who is supposedly dying. The sick room is also graced by "De Lawd's General" and some of his "saints," moved by the prayers of Petunia (Miss Waters).

Other attendants are the neighbors and "Lucifer, Jr.," who impersonates the devil's chief aid, in red tights and with small horns on his head. Lucifer Jr. has every hope of getting "Little Joe," and his expectations are well based on the life Little Joe has lived. Petunia's prayers prevail. Joe is given a respite of six months. But Joe's evil influence is Georgia Brown, played by Katherine Dunham, who "shimmies" from start to finish of the production, assisted by "the Katherine Dunham dancers."

"Little Joe" avoids the siren for a few months. She pursues him, learns that he has won a large sum of money in the Irish lottery, and helps him to spend it. Conflicting forces strive for the soul of Little Joe—"De Lawd's General" and his staff, Lucifer Jr. and his aides. We see them working at Joe's cabin, at "the head man's office in Hades" (which is air-cooled!) at the outside of John Henry's Cafe, and finally (in the "big scene") inside the cafe. In this scene most of the characters are destroyed, including Georgia Brown, Petunia and Little Joe. For Petunia has gone to that resort to try to get Joe away from Georgia and in a fury of jealousy has lent herself to the regrettable "goings on" there. "De Lawd's General" brings the place crumbling around the dancers and kills them.

And "now it must be told" that while the lines and even the songs of the offering are generally unobjectionable, the dancing, which practically accompanies all the scenes, is simply one variation after another of the *dance du ventre*.

It begins mildly, in the opening scene of rejoicing over Joe's recovery. It goes on with increasing abandon, till it reaches its climax in the scene in which, quite properly, "De Lawd's General" decides that those who are dancing it in John Henry's Cafe are unfit to live longer.

In the end, this being presumably Petunia's first offence, she is shown being welcomed at "the pearly gate"—and even allowed to take Little Joe through it with her! Need one say more about *Cabin in the Sky*? I wot not.

ELIZABETH JORDAN

FILMS

ESCAPE. The chief virtue of this tense screen adaptation of the mysterious Ethel Vance's novel on Nazi justice is its ability to focus attention on a human problem despite its propagandist backdrop of Gestapo cruelty. The common fault of such screeds has been the subordination of dramatic values to partisan point-making, with actions fossilizing into attitudes; but, granting this film its full share of anti-Nazi bitterness, it gets closer to a gripping, understandable problem of individuals than its lurid predecessors. The American son of a German actress finds her under sentence of death for violation of the currency laws after a trip to Germany to settle financial matters. Abetted by a sympathetic camp doctor, a servant and a countess, the son manages to have his mother declared dead and spirited out of Nazi reach. Mervyn Leroy's cumulative suspense, his emphasis on filial emotions in a stark situation and the humane motives of the son's aides, raise the film degrees above the usual exploitation of Nazi terrorism, and intelligent performances further adjust a dramatic balance. Norma Shearer and Robert Taylor, nominally the stars, are equalled or surpassed by Nazimova, Conrad Veidt, Philip Dorn and Albert Bassermann. Enjoyment of the film, however, is contingent on audience acceptance of the high propaganda content, which makes this a film for adults. (MGM)

NORTHWEST MOUNTED POLICE. Only Cecil DeMille could make such an obviously glamorous subject more obviously glamorous in a film which flatters all the most active ingredients of mounted melodrama by a polished and opulent production. A patriotic touch is noted in the character of a Texas Ranger who goes north after a fugitive and stays on to help the Mounties through a crucial Indian attack inspired by the renegade. The Texan's work is complicated by an unrequited interest in the fort nurse whose brother elopes while on sentry duty, but the rousing battle between redskin and red-coat ends in the latter's favor. There is a vein of humor, infrequently questionable, to round out the direct entertainment. Gary Cooper, Madeleine Carroll, Paulette Goddard and Robert Preston make up a convincing cast for so frankly exciting a film. Technicolor adds pictorial persuasions to a colossal but otherwise thoroughly satisfactory adult picture. (Paramount)

THE MARK OF ZORRO. The cloak-and-sword drama is an infallible source of popular, unreflective entertainment, and this film is no disappointment judged by that standard. Besides it is certainly raising Tyrone to the third Power to cast him in the dashing rôle of a Spanish Robin Hood who arrives fresh from Madrid to wrest control of California from the early dictator who has deposed the rightful governor. Directed by Rouben Mamoulian with a proper distribution of colorful, costumed pageantry, noble motives and vigorous swordplay, the film gives Tyrone Power ample range, with Linda Darnell for decoration and Basil Rathbone for complications. This is well-done and agreeably forthright fare. (Twentieth Century-Fox)

TOO MANY GIRLS. An otherwise pleasantly innocuous musical comedy about an heiress who goes to college with a romantic set of bodyguards is marred by an offensive "witticism" on the subject of Confession. Apparently verbal crusades for tolerance have a partisan flavor for some Hollywoodians, for either incredible cynicism or stupidity is to be blamed for the cheap distortion of a Sacrament. There will be no mass meetings to protest the slight, but it is rather presumptuous to think that Catholics alone can be insulted with impunity. (RKO)

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EVENTS

NOT many years ago, a great authority declared that in practice no school can be neutral in the matter of religion. Every school, he said, is either for religion or against religion. . . . The authority who issued this categorical statement was Pope Pius XI, addressing all the peoples of the earth in his Encyclical on Christian Education. . . . The secular schools and colleges in the United States are theoretically neutral. In practice, they are the opposite of neutral and by their daily operations furnish the most convincing proof of the Pontiff's statement. . . . Our secular schools, colleges, universities throw their potent influence on the side of anti-religion. Their text-books, their courses, their stifling atmosphere of indifference to religion, their pronounced leaning toward atheism are ceaselessly impregnating millions of impressionable young minds with deadly disbelief. . . . In the Catholic schools and colleges, a written catechism constitutes one of the textbooks. . . . In the secular schools and universities there is no written catechism. . . . But there is an unwritten one. . . . The boys and girls in the secular institutions of learning are being molded for life by an unwritten catechism distilled from the textbooks, the courses, the lectures of agnostic professors. . . . If that catechism were to be put into writing, it would look and read somewhat as follows. . . .

1. Q. Who made the world?
A. Nobody made the world.
2. Q. Who is nobody?
A. Nobody is the creator of the earth and of all things.
3. Q. What is man?
A. Man is a combination of chemicals made to the image and likeness of a monkey.
4. Q. Why did nobody make you?
A. Nobody knows.
5. Q. How shall we know the things which we are to believe?
A. We shall know the things which we are to believe from what we learn at godless schools and colleges, from what we read in newspapers and magazines and from what we hear on the radio.
6. Q. How did nobody create the earth and all things?
A. Nobody created the earth and all things by means of evolution.
7. Q. Who were the first man and woman?
A. The first man and woman were two monkeys.
8. Q. Who alone are infallible?
A. Professors and scientists alone are infallible.
9. Q. What do you mean by the infallibility of professors and scientists?
A. By the infallibility of professors and scientists, I mean that when teaching in the fields for which they have received Ph.D.'s they cannot err.
10. Q. Can they err in other fields?
A. Theoretically, they can. In practice, few cases of admitted error are recorded.
11. Q. How can we know when professors and scientists are teaching infallibly?
A. We can know professors and scientists are teaching infallibly if they are writing textbooks in the fields for which they have one or more degrees, if they are lecturing or cooking up theories.
12. Q. What happens to man after death?
A. After death man becomes fertilizer.
13. Q. Is that the end of all?
A. That is the end of all. . . .

Put down starkly, this catechism sounds fantastic. Nevertheless, it represents substantially the education being handed out to the boys and girls. . . . If you care to check up, ask an average product of the secular schools what he or she thinks of the great, fundamental religious truths. . . . You will be surprised.

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